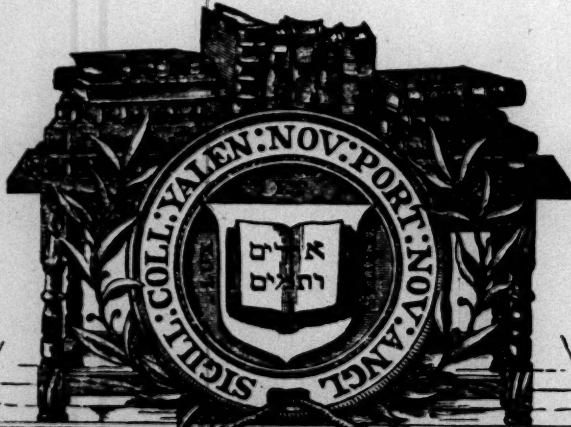


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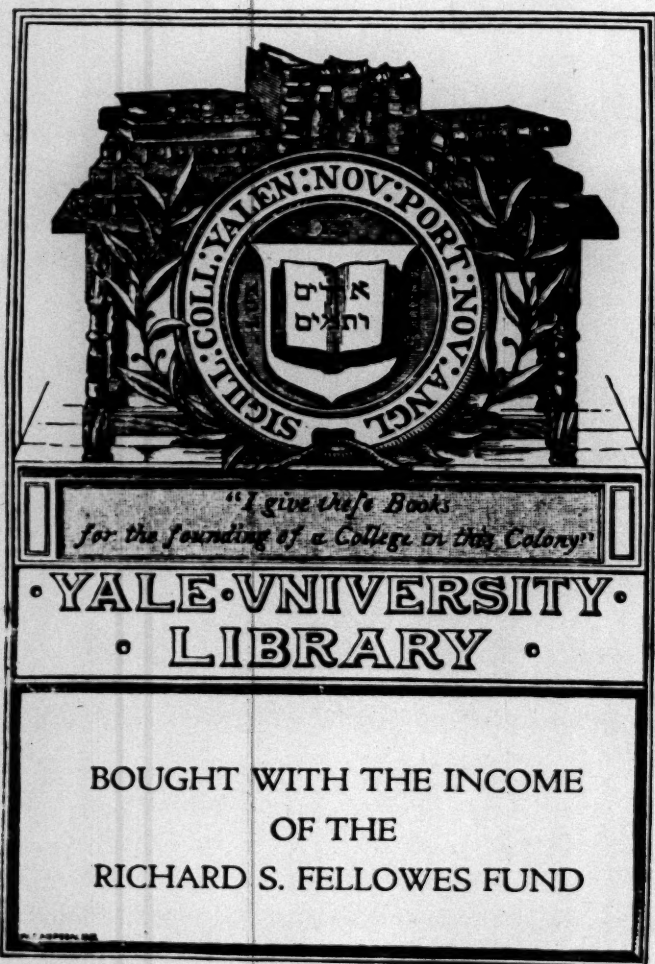
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or
INCARNATION

of
Jefus Christ

The Sonne of God.

That is, Concerning

The Virgin Mary, 1785

What she *was* from her Original, and what kinde of Mother she
came to be in the Conception of her Sonne Jefus Christ,

And how the Eternal Word is become Man.

The Second Part, is of Christ's *Suffering, Dying, Death, and*
Resurrection, and how we may enter thereinto.

The Third Part, is of the *Tree of Christian Faith*; shewing what
True Faith is.

Written

Through the Inspiration of the Holy Ghost, By

Jacob Behme

THE

Teutonick Philosopher,

Dwelling at Gerlitz in Lusatia in Germany, 1620.

LONDON: Printed by J. M. for Lodowick Lloyd, at the Castle in
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The
PREFACE to the Reader of
Jacob Behme's
Book of Christs Incarnation.

Reader,

IT is an Eminent Text. *Search the Scriptures, for in them ye think ye have Eternal life, and they are they which testify of ME, And Ye will not come unto ME that ye might have Life, Joh. 5. 39. 40.* which are the words of our Lord and Saviour Jesus Christ to the Jewes at Jerusalem, in the days of his Conversation upon Earth in Mortal *Flesh*: They thought to have Eternal life in the Scriptures, and were *present* with Christ *outwardly*, yet would not come unto Him, though the Scriptures are they that testify of Him: by which it may appear, that the Coming to Christ must needs be *inwardly*, in Coming to be like him in their Hearts, in becoming Meek and lowly of Heart: such onely and no other do *come* unto him in any Age or Place of this world or in Eternity: nor can any other possibly have life.

Though the Holy Scriptures of the Old and New Testament are indeed the *written* word of God; Penned by the Holy Prophets and Apostles,

The Preface.

stles, who speak as they were *inspired* by the Holy Ghost, whose words are some of them recorded in the Holy writings the Bible.

Yet if we consider it seriously, can we think that the Eternal Ever-living word, CHRIST JESUS, by which all things were Created, and which is God himself; who hath spoken by his Word, in all his Holy Ones, that have spoken forth the *Things* mentioned in the Scriptures, and there recorded by the Command of the *same word*: I say this being weighed, can it enter into our Hearts to think, that this powerful word which is God, would *onely* have the Scriptures, to be *called* the word of God; and the living power to be slightly passed by *as not observed*, or those Texts that speak of it, to be interpreted of the Holy Scriptures onely; as if there were no such Thing besides; whereas, for the sake of *that*, they were written, the holy Men spake, and God hath wrought, all things, and that by, and for, *it*, to his own Glory.

Also, that the writing, should be *preferred*, before the Thing that is written of, therein, and which caused the writing and dictated it, as it is, by those, that *think*, the word is *not that*, which filleth all Things, calling in the Hearts of All, though not regarded.

Further; that this Holy Scripture doth say: the word is in the Heart; and yet is *not* by some, *conceived* to be there, before the word was known to be written by any Man, or spoken by humane voyce,

Christ
By His
Spirit
in our
Hearts

The Preface.

voyce, neither of which, could be, or act, unless first directed by the same Eternal Word.

And then; that the Word is, in the Hearts of those onely that have heard or read the Scriptures, or the Word vocally pronounced by Man.

And at length to think, the Word, is onely the Scriptures of the Bible, in their Hearts, by and after the *hearing or reading* it, and remembring what it mentions in Words, according to their own Notions or apprehensions of the Things in their Minds, though perhaps not understood, by those Persons, nor indeed can be, but by the Spirit of *understanding*, awakened and revived in Man, by the power of the Living Word in the Heart, filling the soul with understanding and believing; in those who are obedient, to the Movings and dictates thereof in the *Mind*, though they never read or learned it from any outward word or writing at all; of which, there are many *Examples* in the Holy Scriptures.

And so now, That the Scriptures, which mention the word of Life, should be taken to be that very word of Life *it self*, and that thereby the Thing which is so called in the Scriptures, should be thought to be the Scriptures only, and no further search or inquiry made, what that Thing is, or where it is, and how to find the very Thing it selfe; *as if*, that were impossible, or *not the Main* Matter to be looked after; whereas God himself saith, *Am not I he that filleth all things, and in him are all Things*: Can not *HE* then be found, and

22

who-

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whosoever findeth him, *can* he *miss* of finding **ALL THINGS**? This seemeth strange that it should enter into the Heart of any Man: and that we should be so tyed up to former apprehensions and Conclusions fixed in our Minds, that *further consideration* of it cannot easily take place, and sink into us, it may make us stand a while, and examine what may be the *cause* thereof.

And then we may observe, that commonly our *disposition* is such, that we love not to hear opposition, or a different apprehension of others, least we should thereby be led to think & Believe, that which is contrary to our former once *framed* Ground of Opinion, abstracted from outward sense onely: and this because all Conclusions raised upon it, when that is once removed, do *fall* to the ground, and so we loose that Great Labour, and must be put to work a fresh upon that new Foundation, and then a fear if that should again be shaken, there must be another labour, with the like *hazard* of unprofitable Success, which is so huge a discouragement to any Mind, that it bringeth it at length to be *languishing* and as it were dead, especially if an assured infallible immoveable internal Ground be not presented to it, that it may go on cheerfully to build, with hope to enjoy fruit, in beholding the *beauty* of its Superstructure; and when it is thus dead in it self, it is most capable to be taught by the quickening Spirit of Truth, that lyeth hidden in it, under its former but *supposed* Truths.

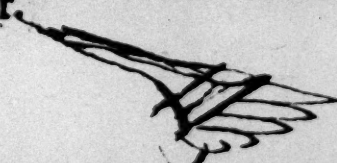
Yet

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Yet, to deny, that the Holy Scriptures, are the written word of God, or the Word of God Expressed in writing, is, besides the opposing of *apparent* Truth, to undervalue, that precious help to the knowing and understanding, what *that Word was*, by which it was written, which is the very End for which it was committed to writing and continued to us, and is, one of the most Excellent fruits of the wisdom *remaining* in Letters, which that Eternal Word hath produced in this outward visible transitory World.

But, the Esteeming that fruit, and looking after it *more* then the Root, and setting it up instead of, and *above*, the hidden Word in all things; is that which hath been attempted in the Hearts of Men, by the suggestion of the Arch-Enemy of all Man-kind: who knoweth well enough, that if the inward Word be once *choaked* and killed at the Root, so that it groweth not to be felt known and obeyed; he will soon cause in Evil Minds, that *Most precious* literal Word, to be used onely as a pretence, thereby to cover all Sin in Hypocrisie, causing the Word in the Heart, not to be so much as *thought on* or observed: whereas, on the Contrary, he that highly esteemeth of the Word, the Commandment, Christ in the Heart, that word of Faith, by which the heart it self cometh originally to have its very *being*: cannot in the least fail of Esteeming, the powerful working thereof in the inexpressible *various* wisdom, dwelling in the Heart and appearing from the Mouth or Pen of any Man whatsoever. There.

EN 



The Preface.

Therefore peruse this Book, which will inform us, how the Eternal Word became Man, and how the Man *JESUS CHRIST*, who was born of the *Virgin Mary*, and lived upon Earth, for the space of *Three and Thirty* years and upwards, then was Crucified, dyed, was buried, arose again, and ascended into Heaven; within the *little part* of the World, that Space of the Country of *Egypt* the *Wildernss*, the Land of *Canaan Judea* and City of *Ferusalem*, in the fulness of Time, about sixteen hundred and fifty Eight years ago. *How HE* was also, this Eternal Word, which was, is, and Ever shall be, God, and Christ, the *Eternal Alpha and Omega*, the beginning and the End, the word of Faith; that very Word which is in our Hearts, the word of Life, the inserted or ingrafted Word, the word of Grace, the Spirit of Life, the Bread which came down from Heaven, & which *alwaies* is in Heaven, not the outward, though in the outward Bread, for we live not by bread alone, but by every word which proceedeth out of the Mouth of God, this is the Bread of Life, Our * Dayly Bread: and so *how* he is both God and Man: *Also how* we that are Men, may here in this Life, be rightly partakers of Him according to the sayings of the Scriptures, also of his *Sufferings Death and Resurrection*: and how or in what manner it is, that he is like unto us in all things *Sinne onely* excepted, and yet he took our Sinnes upon him, & he that knew no Sinne, became Sinne for us, that we might be made the *righteousness* of God

in

• Ε'πίλοιποι
Α'στ'•
Mat. 6. 11.

The Preface.

in him. All this will be clearly discerned in this Treatise of the *Incarnation of JESUS CHRIST* or his Becoming Man: and therefore also, that so precious knowledg may not remain any longer shut up, it is here published in the *English Tongue*.

Though by perusing it and Meditating therein, the Holy Bible will appear assuredly, to be as much the Word of God, as a writing by Mans hand *can be*; and the words there, once spoken by the Prophets, Christ, the Apostles & other Holy Men, as much the word of God, as words and voyces of Men *can be*; The true sence and meaning thereof, in the understanding, as much the word of God as the Meaning in the Mind and understanding of any Man *can be*.

Yet the writing, the Words, and sence or meanings, proceeding from *Creaturely Instruments*, are creaturely, whereas, the Thing properly called the word of God, which inwardly frames those Meanings and formeth all things whatsoever both visible and invisible, is *not a Creature*, for it is the Creator, the Creating Word, which is God himself, who formeth all things in himself, and so *ALL* is *HE*, not *one IOT*, a Creature; But he createth the Creature, and dwelleth therein, yet the Creature *is not nor ever can be*, He: and so that word of his which is produced effected brought forth and Manifested Externally by the Creature, is *Gods Word*, but is *not, God the Word*, But the inward Word in the Heart, that word of Faith, even Christ the Word, that Word is God.

Let me enquire a little Were not all Things whatsoever, in Being in their own *uncreated* World, before there was so much as the least Glimps
of

* The Things
which are seen
are Temporal,
but the Things
which are not
seen are Eternal.
2 Cor. 4. 18.

The Preface.

of any Created thing, either Angel or Man; either Created Light or Darkness, either Created Heaven or Hell, or this World? And were not the Divine holy Spiritual, and all other Natural things in Being, *without* the Created inward and outward world *as well* as in them? And had it not been so, though the Angels world and ours had never been created? And were not all the Things without them and within them, *in Being*, though they had not been spoken of in the Scriptures? were not, the Word, God; though *John* the Apostle had *not* said so? were not the Pure in Heart Blessed? should we not through Patience possess our *Souls*? Is not God himself *Light*? And if we walk in the Light as he is in the Light, *doth not* the Bloud of Jesus Christ cleanse us from All Sinnes? otherwise not, though it be in us. And *is not* his Flesh meat indeed and his Bloud drink indeed? Why do we not eat and drink thereof? If we *deny* our selves, and take up the Cross of Christ, that is, tribulation anguish afflictions adversities and Crosses, and follow him in Meekness and wel-doing, loving those that *hurt* us, returning Good for Evil to every one, and blessing for Cursing, and this unfeignedly from a sincere Heart: are we not his true *Disciples*? *will not* our Heavenly Father give the holy Spirit to them that desire it? though certain Disciples, that believed and had been baptized in the Time of the Apostles, had *not* so much as *heard* whether there was any holy Ghost, yet being baptized in the Name of the Lord JESUS, and having the hands of *Paul* laid on them, *they received* the holy Ghost and Spake with Tongues and prophesied. Do not
they

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they receive the Seed into Good Ground, that heare the *Inward* Word, and receive, consent to, or obey it, and so, understand it, & also bring forth fruit? Doth not Faith come by *inward Hearing*, and that Hearing by the *same* word of God? And can those that have not Ears to hear, that is, Spiritual Ears, hear, though his voyce his *Spiritual* Tongue and voyce is gone into all the Earth, that Word ingrafted in every thing by which all doth *subsist*? Can the Natural Man perceive the Things of God, seeing they are spiritually to be discerned: or can any teach them rightly, that is Spiritually, but by the *Spirit*? And if the word of Promise the Seed of the woman had not been *quickened* in *Adam* and *Eve*, by Gods putting Enmity between the Womans and the Serpents Seed, they both of them and all their posterity, had been *meerly* Natural and Children of wrath onely, and had been incapable of ever *becoming* the Children of Grace and Mercy: but in the Word of promise Christ in them, all Mankind *have in them*, the Spiritual Man, the hidden Man of the Heart, in whom, even *Cain* was able to do well, and so doing should have been accepted, and in whom, they are not only able to discern but to do all things; but if they love themselves, *more* then God *in them*; then their Perdition is of themselves. Hath not God *shed* abroad his Love in our Hearts? Can any rightly say, Lord! Lord! *but by the Holy Spirit*? And are not the Father the Word and Spirit which bear record in Heaven *One*? And do not the Spirit the Water and the Bloud which bear record on the Earth *agree in One*? Also, is not the Kingdom

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of Heaven within us? And doth it not consist in Peace Righteousness, and Joy in the Holy Ghost? and then must not all *needs* be *in us*? And we may thereby apprehend and understand it rightly, though yet we know it not nor ever read it, or though it had not been related in the Holy Scriptures.

How many Thousand Endless Mysteries, are Treasured up in the hidden wisdom of God in Christ, and in him in us? when *we find him* and partake of him, in him we have them all, and from his fulness receive Grace for Grace: how narrowly therefore should we search and observe, the *exact words of the Scripture*, which so surely as an Index, point us to these invaluable things; and use that powerful word in our Hearts, by which *hearing* Comes, and direction and power of understanding those things, not onely which are expressed inwardly or outwardly, but even whatsoever is *hidden* in Christ, in whom all fulness dwels: and then can any thing be impossible to be apprehended or known by a Soul, that hath the very Thing in it self, where nothing *can be hid* from its inward Eyes?

And since God worketh in us both to wil and to do, why *refuse we* to will and to do? by hearkening and yeelding to the Lusts of our own Hearts, being Servants in Obedience to the Evil, and not of God, who is likewise in us with his Grace & fulness: *we thinking* nevertheless, that we can neither will nor do, *endeavouring* to bring Scripture to prove it, to the quenching of the Spirit, the manifestation whereof, is given to every one to profit withal: and this is effected in those that understand not, how to satsfie themselves,
in

The Preface.

in the meaning of those Scripture Arguments that are alledged for *proofs*; not considering that God worketh in us to be able through *him in us*, so that there is himself his power and ability in our Selves, though *not* Self-ability, as of our selves: for, the Most Holy Man born of the fleshly Seed of Father and Mother, of himself *as of himself*, is *not* able to think a Good Thought, but there is none so wicked, except he be altogether incapable to desire Conversion, and so is ~~a Devil, but doth at some time or other in this life,~~ think a Good Thought; which testifies the good work of God in his heart and soul, and is the stirring of the Divine Word *therein*, in which is Light, but Men love darknels rather than Light, though it Ever Eternally shone in the Darknels, and is the very light of their life in them; and that *because* their Deeds are Evil; and they will not follow to will and do according to it, which is the Obedience to the divine. Light in them; though God hath given even his whole self unto them to *Convert* them, wherein they are able to do all things *through Christ* that strengtheneth them; and yet will not, but neglect so great Salvation. And these Comfortable words expressed in the holy Scriptures are faithful and the Things certain and undeniably true though the Scriptures had never made mention of them; and are all of them to be discerned known and thoroughly understood in the *Things* themselves, by and in every Soul; but our *want* is that we *seek not*.

The Consideration whereof, should move us, earnestly to labour, to understand, more and more, *where*

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and how, that word is to be found felt seen and known, as this Book doth exceedingly *help* us; that we may *infallibly* Experimentally, and understandingly, Testifie unto the Truth of the Holy Scriptures, by the through Examination of the *Things* it speaketh of; seeing the Scripture directs to that which is to be understood *no way but* in the Things themselves, as all that is written of is to be known Experimentally, whether it be Natural or Divine, solely by comparing the writing by and with the *Things*, else all is but a Notional and Imaginary Supposition or Opinion without understanding, but by the knowing of Things we should by degrees cease from Contention, and rightly certainly and infallibly know God, and the *Wonders* he hath wrought and *can* and will work in all things, especially in the *Souls* of *Holy Men*, some of whom, out of the good hidden treasure of the living word in the Heart, have committed to writing those few things contained in the Scriptures, being few in respect of the Infinite *Depths of the Deity*; and so proceeding forward from Grace to Grace, from Knowledge to knowledg, we may attain to the measure of the fulness of the stature of a Man in Christ and not be alwaies *children in understanding*, but even strong Men in Christ.

The Apostle *Johns* words. *If we say we have no sin, we deceive our Selves*; May they be taken as meant speaking of others, and *not himself* included? what then shall we think was become of his *Earthly* Old *Adam* of his outward Flesh and Bloud, wherein he was Mortal? had he not that when he said so, that he might

** Manner to serve God with his mind & heart
in Love and meekness in his heart*
The Preface.

might justly exclude himself from having any sinne, as having laid of this life and body he might have done, having the new heavenly Body, and not the old Earthly one about him at all: in which Mortal flesh and Bloud onely, which Christ himself took of the Seed of the Virgin Mary, he became, Sinne, for us, and could die; else it had not been possible, as is largely cleared in this Treatise: Though if there be no Consent of the Soul, it may truly be said by any one, with the Apostle Paul, *It is no more I, that do the Evil which I would not, but Sinne that dwelleth in me*: Yet of this Mortal Corruptible Flesh, which dyeth and remains in Corruption in the Grave, and will not be changed till the General Resurrection of all the Dead at the last day, of that it may be always said, as he likewise saies of himself, after he was rapt into the Third Heaven, and not of others onely: *I know that in me, that is, in my Flesh, dwelleth no Good thing*. And that is it, in which Evil was present vvith him, vvhen he vvould do Good; for vvith his Flesh he served the Lawv of Sinne: *Can any serve God with his Flesh?* but vvith the ** Mind* he can, and doth vvhen he vvilleth the Good.

Yet vvhy are the Mysteries of the Bible, so little understood, but because we apprehend not, that God and Christ and the Holy Spirit, and all Graces, as also Sinne, are invvardly in Every soul; the flesh lusting against the Spirit and the Spirit against the Flesh in every one, and so the love and vvraath of God is in all things either hidden or manifested; and that all the things vvchich vve perceive in this corruptible vvorld to be transitory, are in the spiritual invvard vvorld, *uncreated* of so long

Desire, mind and affections constantly driveth or inclineth him to in that Kingdom he stand either Heaven or Hell, if it is in Faith, love, meekness and self-denial, then his soul burns forth from the Light world, if it is in pride, malice, and envy, then it is driven from the Light

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world, Eternal in Substance, and cannot but endure for evermore, which if it were considered we should find what all things are, for they are to be found within our Souls, and with our *Inward Eyes*, and may be plainly seen discerned and known; and so the holy Scriptures, as we come to a greater measure of the knowledge of the *Things*, not only that they are, but what and *how* they are, as this *Author* teacheth, would come to be understood, as to all those Mysteries of the Gospel of Christs *Eternal* Redemption and Salvation, which he hath purchased for all Man-kind: then which there is not any thing comparably *desirably* to be known, by any of the Sons of Men, which are here fundamentally and particularly explained more then in any other Book of the Authors, wherein thou wilt find such Mysteries *discovered* as formerly thou couldst not have believed, though one had told thee of them, and which thou hast not *so clearly* understood, though thou hast often read of them in the Scriptures: And if all Jews Turks Heathens and others not yet true Christians, should perceive the *Things* therein written, they would instantly with willing and ready Hearts believe in God aright, & worship the Father in Spirit and in Truth; and know the Only true God, and Jesus Christ whom he hath sent, and then be filled with Joy in the Holy Ghost; and love *Embrace* and highly esteem the *understanding* of the Scriptures of the Old and New Testament, which not many yet care to be assured they understand them aright by the true knowledg of the *Things* written of therein. Though also the *Ground* of all Mysteries are

in

The Preface.

in this Book laid open, which being apprehended, may bring us at length to the full understanding of all that the Scriptures do contain, *except* in what the Spirit of God wil conceal, as what the *seven Thunders* in the Revelations, sounded forth, which yet wil be made known to that soul, what those things are, that the Spirit wil *not yet* reveal, but that the Father will reserve in his own power, till the thing be neer to be accomplished, though it may be understood by one or other holy soul *in the Nature of the Thing*, with a Command not to make it known to others; yet though we understand things never so perfectly in our Spirits souls & heavenly Bodys in our *Inward Man*, we enjoy them inwardly onely, in *assured hope*, but not as we shall do, neither do we see them as we shall do, when we so enjoy them as we do now this world with this *outward Body*, both which, wil be changed together at the End, and though this body is * *sown in weakness*, at the resurrection thereof, *it is* * *Cor. 15.*
raised in power, a spiritual incorruptible immortal Eter- 42. 43.
nal body, made conformable to Christs Glorious Body, to such as have been partakers of him in this life, this will be in that World, where all Evil shall be done away, first from sticking and adhereing to us as now in and by our Outward Man in this life: and then also, all corruption being done away, as at the change of this world and *resurrection* of the Body that will be also released from those Clogs of imperfection which now hang on us Outwardly; and on this whole now *visible* world, and will do till all Things are separated by the Fire at the last day and every thing shall go to its own Place, the wicked into everlasting Torment, the Righteous to
Eter.

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Eternal Bliss; *then Corruption shall put on Incorruption, and God shall be all in all;* yet all things will remain to be what they then are, though God will be all in Every one of them.

In the meantime, *we may attain* Perfection, in our souls, spirits, and new heavenly Bodys, being therein truly members of Christ in us, yet we should bring down our Body daily, and *Mortifie* our Members that are on the Earth, and learn to know how every one of us, may *justly* account our selves even the Chief of sinners, finding sin to be out of measure sinful, and thereby strive through *Godly sorrow*, to bring forth *Indignation* in us against it: and how sinne dwells, though we should *not* let it reign in our Mortal Bodys, to obey it in the Lusts thereof, and it by the spirit we thus mortifie the deeds of the Body, we shall live, for then we bring forth the fruits of the Spirit, *wherein* we are *perfect* even in this life.

And because this Treatise will so exceedingly further us, in these several *divine* Considerations, let me desire the Reader for his own Benefit, to peruse it seriously: and he will find as I have done, more then now before he read it he can *conceive*; though I viewing my self in the Looking-Glass of my sins, may finde *just cause* to acknowledg myself one of the unworthiest of the Children of Men.

1658. 25. December, London.

John Sparrow.

The First Chapter

*Why the Becoming man or Incarnation of Iesus
Christ, hath not hitherto been rightly
understood.*

Also

*Of the two Eternal Principles, and of
the Temporary Principle.*

W

hen Christ asked his Disciples, * *Whom do the
people say that the Sonne of man is ?* They an-
swered, ^b *Some say thou art Elijah, some, that
thou art John the Baptist, or one of the Pro-
phets.* * Mat. 16. 13

2. ^c *He asked them, and said, Whom say ye
then that I am ?* ^b 14.
15.

3. ^d *Then answered him Peter, Thou art Christ the Son of the liv-
ing God.* ^d 16.

4. ^e *And he answered them and said, Of a truth Flesh and Blood hath
not revealed that unto thee but my Father in Heaven ; * And upon this he
made known unto them his suffering Dying and Resurrection* ^e 17.
* 21.

5. To signifie, that self Reason in the wit and wisdom of this world,
could not in its own Reason know nor apprehend this Person, who was both
God and Man.

6. But he would for the most part, be rightly known, only by those that
would wholly yeild up themselves to him, and for his name sake, suffer the
Cross, Tribulation and Persecution : who would earnestly cleave to
him.

7. As indeed it so came to pass then also ; That, even while he con-
versed visibly amongst us in this world, he was least known by the Wise in
Reason.

8. And though he went up and down in divine VVonders, doing Mira-
cles, yet outward Reason was so blind and void of understanding, that
those great wonders were by the wisest in the Arts and Sciences of Reason,
ascribed to the Devil.

B

9. And

9. And as at the time when he walked visibly in this world, he remained unknown by the wise in their own Reason; so he still remaineth unknown to outward Reason.

10. From hence is so much contention disputation and strife arisen about his Person; in that outward Reason supposeth it can reach fathome and search out what God and Man is; and how God and Man can be one Person.

11. Which strife hath filled the circuit and face of the Earth, self Reason continually supposing it hath found and gotten the Pearl, nor withal considering, that God's Kingdom is *not* of this world, and that Flesh and Blood cannot know or apprehend it.

12. Therefore now it concerns every one, that will *speak* or teach of the Divine Mysteries, that he have the Spirit of God, and know in the Light of God, those Matters which he will give forth for true; and not suck or draw them from his own Reason; and so *without* divine knowledge, run upon the bare Letter in his opinion, and drag the Scripture by the Hair of the Head, to prove it, as is *usually* done by Reason.

13. From this, so exceeding many errors are arisen, in that the divine knowledge hath been sought in mens own wit and Art; and so men are drawn from the truth of God, to their own Reason; so that the Becoming Man or Incarnation of Christ, hath been accounted a *strange* work and thing.

14. Whereas yet we must all, in that Becoming Man or Incarnation, be born of God again, if we will ever escape the wrath of the Eternal Torment or *Nature*.

15. But seeing it is a familiar intimate and native innate work to the children of God, wherewith they should exercise themselves daily and *hourly*, and should alwaies enter into the Becoming Man or Incarnation of Christ, and go forth from the *earthly* Reason; and so, in this miserable life, must be born in the birth and Becoming man or Incarnation of Christ, if they *mean* to be the children of God in Christ.

16. I have therefore undertaken to write this high mystery, according to my knowledge and gifts, for a memorial, that so I may have cause also heartily to be *refreshed* and quickened with my *Immanuel*.

17. Seeing I also, together with others, the children of God and Christ, stand in this birth; that I may have a Remembrancer, and support or stay, if the dark earthly Flesh and Blood, together with the Devils Poyson, should surprize me or prevail over me, and *obscure* and darken my Image.

18. Therefore I have undertaken it as an exercise of *Faith*, whereby my Soul may thus, as a Branch or twig in its Tree *Jesus Christ*, quicken it self from his Sap and vertue.

19. And that not with wise and high eloquence of Art, or from the Reason of this world; but according to the *knowledge* which I have from my Tree *Christ*; that my little sprout in the Tree and life of God, together with others, may grow and flourish.

20. And.

1. Chap. Of the two Eternal Principles, &c. Part. I.

3

20. And though I search sublimely and *deep*, and shall set it down very clearly ; yet this must be said to the Reader ; that *without* the Spirit of God it will be a Myſtery to him, and hidden from him.

21. Therefore let every one take heed how he judgeth, that he fall not in- to the judgment of God, and be captivated by his own *Turba*, and that his own Reason caſt him not down headlong. This I ſay out of good will, and give it to the Reader to ponder of.

22.

When we will write of the Becoming Man or Incarnation, and birth of JESUS CHRIST the *Sonne* of God, and ſpeak rightly thereof, then we muſt conſider the *cauſe*, and what it is that moved God to become Man, ſeeing he needed not that to the accompliſhment or perfection of his Being or Subſtance.

23. *Neither* can we by any means ſay, that his own Being or Subſtance hath *altered* it ſelf in the Becoming-Man or Incarnation.

24. For God is unchangeable, and yet is become what he was not, though his *property* for all that remaineth unaltered ; that which was only aimed at, was the ſalvation of *fallen* Man, that he might bring him into Paradife again.

25. And here we are to conſider of the firſt Man, how he was before his fall, for whoſe ſake the Deity hath moved it ſelf ; which ought highly to be conſidered by US Men.

26. VVe know what *Moses* ſaith ; That * God Created man according to his Similitude, in an Image of or according to him ; underſtand it thus, That God, who is a Spirit, beheld himſelf in an Image, as in a Similitude.

* Genes. 1.
26, 27.
5. Gen. 1.
9. Gen. 6

27. Nevertheless he hath alſo created *this World*, that ſo he might manifeſt the Eternal Nature in ſubſtantiality, alſo in living Creatures and Figures, that all this might be a Similitude and out-birth or expreſſe Image, out of the Eternal Nature of the firſt Principle.

28. VVhich Similitude, before the time of the world, ſtood in the wiſdom of God as a hidden * *Magia*, and was beheld in the wiſdom by the Spirit of God.

* or Deſire.

29. VVho in the time of the beginning of this world, moved the Eternal Nature, and opened and brought forth the ſimilitude of the hidden divine world.

30. For the Fiery world ſtood as it were ſwallowed up or *hidden* in the light of God ; in that the light of the Maſteſty ruled alone in it ſelf.

31. And yet we muſt *not think* that the Fiery World was not then ; It was then ; but it ſevered it ſelf in or

B 2

into

I. Part. *Of the two Eternal Principles.* Chap. 1.
 into its own Principle, and was not
manifested in the Light of God's Ma-
 jesty.

32. As we may observe in the *Fire & Light*, that the Fire is indeed a cause of the Light, and yet the light dwelleth in the Fire, un-apprehended by the Fire, and beareth or hath another source or quality then the Fire.

33. For the fire is fierceness and consumeth, and the light is meekness, and out of its virtue or power, cometh Substantiality *viz:* Water, or the *sulphur* of a thing, which the Fire attracteth into it self, and useth it to its strength and life, and so is an eternal *Band*.

34. This Fire and divine Light, have each stood still in it self from Eternity, each standing in its order, in its own Principle, and having neither Ground nor Beginning.

35. For the Fire hath in it self for its source or quality, its own Form *viz:* the *D.siring*; out of which, and in which, all Forms of Nature are generated; one being continually a cause of the other, as is mentioned *expressly* at large in the other writings.

36. And we find in the Light of Nature, that the Fire in its own Essence, hath been as in an astringent desirous source or quality, a *darkness* in it self, which in the Meekness of God hath stood as it were swallowed up; so that it hath not been qualifying or producing its Quality, but *Essentially* in it self, and *not kindled*.

37. And though it hath as it were burned, yet that hath been as a Principle of its *own*, in it self *only* perceptible.

38. For there have been only *two* Principles from Eternity; the one in it self, the *Fiery* world; the other also in it self, the *Light-flaming* world.

39. And yet they were not parted asunder, as the Fire and Light are not parted asunder, and the Light dwelleth in the Fire, unapprehended by the Fire.

40. And thus we are to understand *two Spirits* one in another *viz:* 1^o One fiery, according to the Essence of the Astringent and stearn Nature out of the hot and cold stearn Essential Fire, which is understood to be God's *wrath-spirits* and source or quality, and belongeth to the Fathers property; according to which he calleth himself, *an angry & jealous God*, and * *a consuming fire*, in which the first Principle is understood.

41. And 2^o The other a *Meek Light-flaming Spirit*, which from Eternity conceiveth its variation or transmutation in the Center of the Light; for it is in the first Principle, in the Fathers Property, a Fiery Spirit; and in the second Principle, in the light, a meek light-flaming spirit, and is only *one*, and not *two*; but is understood to be in *two* sources or *qualities*, *viz:* in Fire and Light, according to the property of each source or quality.

42. As is sufficiently to be understood by us, in every outward Fire, where,

† *Exod. 10.4.*

* *Heb. 12.29.*

in the Fire source or quality, giveth a wrathful fierce spirit, which is *consuming*; and the source or quality of the light, giveth a meek amiable Air-Spirit, and yet is Originally, but one Spirit.

43. In like manner we are to conceive of the Being or Substance of Eternity, viz: the holy *Trinity*, which in the Light, we apprehend to be the *Deity*; and in the Fire, to be the *Eternal Nature*; as is sufficiently cleared in the other writings.

44. For the Omnipotent Spirit of God with both the Principles, hath been from Eternity *All* itself, there is nothing before it; It is it self the Ground or *Byss*, and the *Abyss*.

45. And yet the Holy Divine Being or Substance, is especially observed to be a Being or Substance of its *own*, in it self, and dwelleth without or beyond the fiery or fiering Nature and property, in the lights property, and is called * *G O D*, not from the Fires property but from the Lights property.

46. Though indeed *both* properties are unsevered, as we may understand by this world, wherein there lieth a hidden Fire in the Deep of Nature, and hidden in all beings or substances and Things, else *no outward* fire could be brought forth.

47. And we see that the Meekness of the water holdeth that hidden fire *captive* in it self, that it cannot manifest it self; for it is as it were swallowed up in the water, and yet *is*, though not substantially, yet Essentially; and in the awakening is made known, and *Operative* or qualifying; and all were a Nullity or Nothing and an *Abyss*, without the Fire.

48. Thus we understand also, that the Third Principle, viz: the source or quality, and the Spirit of this world, stood from Eternity, hidden in the Nature of the Fathers property, and was known by the Light-flaming Holy Spirit, in the *Holy Magia*, viz: in the *divine wisdom*, in the Divine Tincture.

49. For the sake of *which*, the Deity hath moved it self, according to the Nature of the *Genetrix*, and generated the great Mystery, where-

in then *ALL* lay, whatsoever the *E-*ternal Nature was able to do.

50. And it hath been only a *Mystery*; and hath *not* been as a Creature, but as a *Chaos*, Quintessence, Milt, or Mixture together.

51. VVherein the wrathful or fierce Nature, hath generated a Dark Milt or *Cloud*; and the light flaming Nature in its property, hath generated the *Flame* in the Majesty, and the Meekness; which hath been the *VVater* source or Quality, and the cause of the Divine *substantiality*, from Eternity.

52. And it is only virtue or Power, and Spirit, which hath been of *no* Similitude; and there is no footsteps of any thing therein; but the Spirit of God in a two-fold source quality and form, viz: a hot and a cold steam fire-source or quality; and then a Meek *love*-source or quality, according to the kind of the Fire, and of the Light.

But only The Birth or working Activity, as nature

From whence
The fire world
is seth
the flame
nature
of the Abyss
Jacob is coming
confesseth
he has no
knowledge
GOTT
6. Rom 13; 18
nor of the
wrath or
flaming
3 principles
nor of the
creation
of Angels
pope 10
this book
Also the
Eternal
of the Abyss
no man can
ever know
1729; 26
So all
the original
of the type
Principles
virtue
and nature
not to be
known
53; Known
nature

53. These have as a Mystery, gone one into another, and yet the one hath not comprehended the other, but have stood as it were in two Principles.

54. Wherein then the Attringency, viz: the Father of Nature hath continually comprehended or *compassed* the Substantiality in the Mystery; where then it hath formed it self as it were into an *Image*, and yet hath been no Image, but as a *Shadow* of an Image.

55. All this in the mystery hath indeed thus continually had an *Eternal beginning*, of which a man cannot say, that there is any thing which hath not had its figure, as a Shadow in the Eternal Great *Magia*.

56. But it hath been no Being or *Substance*; but a spiritual or divine *Scene* or sport one in another, and is the *Magia* of the great Wonders of God, where there is continually what was *not*, or where there was nothing but only an *Abyss*; and that is now in the Nature of the Fire and Light, come into a Ground.

57. And yet it is out of or from Nothing, but only out of the Spirit of the source or quality, which is *also* no Being or *Substance*, but a source or quality, which generateth it self in it self in or into *two* Properties, and also severeth it self into *two* Principles.

* *Framer or Fashioner.*

58. It hath no * *seperater* or maker, but is it self the cause, as is particularly mentioned at large in the other writings, that the *Abyss* introduceth and generateth it self into a Ground.

59. Thus now we may *conceive* of the Creation of this World, as also of the Creation of Angels, also of Man, and all other creatures. All is Created out of the great Mystery.

60. For the third Principle hath stood before God, as a *Magia*; and was not or hath not been *wholly* manifested or revealed.

61. Also God hath had no similitude, wherein he could discover his own Being or Substance, but only the *wisdom*, that hath been his longing delight, and hath stood in his will with his Being or Substance, as a great *wonder*, in the light flaming divine *Magia* of the spirit of God.

62. For it hath been the habitation of the spirit of God, and is no *Genetrix*, but the manifestation or *revelation* of God, a Virgin, and a *cause* of the divine substantiality.

63. For in it stood the light flaming divine *Tincture* to the heart of God, viz: to the word of life of the Deity; and it hath been the revelation or manifestation of the Holy *Trinity*.

64. Not that, from its own ability and production, it manifesteth or revealeth God; but the divine Center out of God's heart or being and substance, manifesteth it self *in it*: It is a *Looking-Glass* of the Deity.

65. For every Looking-Glass standeth still, or quiet and *steady*, and generateth no Image, but receiveth the Image: and thus the Virgin of wisdom is a Looking-Glass of the Deity, wherein the spirit of God seeth it self, as also all wonders of the *Magia*, which with the creation of the Third Principle are come into Being or *Substance*; and is all created out of the great Mystery.

66. And

66. And this Virgin of the wisdom of God, stood in the Mystery; and in it the Spirit of God hath discovered the formation of the Creatures; for it is the out-spoken or express Image of whatsoever God the Father hath spoken forth out of his Center of the light flaming divine Property, out of the Center of his heart, out of the word of the Deity, by his Holy Spirit.

67. It standeth before the Deity as a glance or Looking-Glass, wherein the Deity seeth it self; and in it standeth the divine Kingdom of joy of the divine Will and Pleasure, viz: the great wonders of Eternity which have neither beginning nor end nor number.

68. But is all an Eternal Beginning and an Eternal End, and is together as it were an *EYE, which seeth where there is nothing in the Seeing or in Sight; but the seeing issueth out of the Essence of the Fire and Light.

* AVGE.

69. Understand in the Fires Essence, the Fathers Property, and the first Principle; and in the lights quality or source and property, the Sonnes Nature, viz: the second Principle; and the driving Spirit out of both properties, understand to be the Spirit of God, which in the first Principle is fierce or wrathful, stearn, astringent, bitter, cold, and fiery, and is the driving spirit in the Anger.

70. And therefore resteth not in the fierce wrath and anger; but is thrusting forth, and blowing forth of the Essential fire, in that it uniteth it self again in the Essence of the Fire; for the wrathful Essences draw it again into them; for it is their source or quality and life, and yet goeth in the kindled fire into the light forth from the Father into the Sonne, and openeth the fiery Essences in the source or quality of the light.

71. Where then the fiery Essences in the great desire of the burning Love, and the first stearn source or quality, in the Lights quality or source, is not known; but the fierceness of the fire, is only thus a cause of the light flaming Majesty, and of the desiring Love.

72. And thus we are to understand the Being or substance of the Deity, and also the Eternal Nature; and we understand alwaies the Divine Being or substance, in the light of the Majesty; for the meek light maketh the stearn nature of the Father, meek lovely and merciful.

73. And is called the Father of Mercy, according to his Heart or Sonne; for the Property of the Father standeth in the Nature of fire and light, and is himself the Being of all Beings or substance of all Substances.

74. He is the Abyffe and the Byffe or ground, and parteth him self in the Eternal Birth into Three Properties, as into Three Persons; also into Three Principles.

75. Whereas yet in the Eternity, there are but Two in Being or Substance, and the Third is as a Looking-Glass

I. Part. *Of the manifestation of the Mystery.* Chap. I.

Glass of the first Two; out of which this world as a comprehensible or palpable Being or Substance, is created in a Beginning and End.

The Second Chapter.

*Of the Revelation or Manifestation of the Mystery;
How out of the Eternal Spiritual Mystery,
the Temporary Mystery is floweth forth.*

I.

SEeing then thus there hath been a Mystery from Eternity; therefore

now its manifestation or *Revelation* is to be considered: for we can speak no otherwise of the Eternity, then as of a Spirit.

2. For it hath *all* been only a Spirit, and yet from Eternity hath generated it self into Being or Substance, and that through Desiring and Longing.

3. Neither can it be said at all, that in the Eternity there hath *not* been Being or Substance; for no Fire subsisteth without Being or Substance.

4. Also there is no Meekness without the Generating of Being or Substance; for the Meekness generateth VVater, and the Fire swalloweth up the water, and maketh it in it self, one part *Heaven* and Firmament, and the other part *Sulphur*.

5. In which the fire Spirit, by its Essential wheel, maketh a *Mercury*, and further awakeneth the *Vulcan*; that is, striketh up the Fire, that so the Third Spirit, *viz*: the *Air* becometh generated.

6. VVhere then the noble *Tincture* standeth in the midst, as a * Glance with the Colours, and Originally ariseth out of the *Wisdom* of God.

7. For the Colours arise from the source or quality: Every Colour standeth with its Substantiality, in the meekness of the quality or source of the water, excepting the *Black*, which doth not so, that hath its Original out of the *harsh* astringent fierceness; † they all receive their colours from the source or quality.

8. Thus now every form longeth after the other, and from the Desirous Longing every form is impregnated from the other; and the one bringeth the other to Being or Substance; so that the Eternity standeth in a perpetual enduring *Magia*, wherein Nature standeth in a sprouting springing and wrestling; and the fire consumeth that, and affordeth or giveth it also, and so is an Eternal Band.

9. Only

* *Transpa-
rency or Re-
flection.*

† *The Forms
of Nature.*

water

9. Only the light of the Majesty and Trinity of God, is unchangeable; for the Fire cannot comprehend it; and it dwelleth Free in it self.

10. And yet it is perceptible and known to Us, that the light of the Love is desirous; viz: of the wonders and figures in the wisdom.

11. In which desiring, this world, as a *Model*, hath been known from Eternity in the wisdom, in the Deep hidden *Magia* of God; for the Desiring of the Love searcheth into or predominateth in, the Ground or Byss, and Abyss.

12. Therein hath also from Eternity, the desire of the fierce wrath and harsh stern source or quality in the Fathers Nature and property, together mingled it self.

13. And so the Image of Angels and Men, have been from Eternity discovered in the *Divine* property in Gods wisdom; as also, in the property of the fierce wrath, the Devil, But not in the holy Light-flaming property.

14. But yet in *no Image* or, [†]Being and Substance; but in the way or Manner, as in a deep

sense, a *thought* darteth up, and is brought before its own looking-Glass of the *Minde*; where, in the *Minde* often a thing appeareth, ^{*}that is not in Being or Substance. ^{* Or that comes not into Being}

15. Thus have the two *Genetrices*, viz: the fierce *wrath* in the Fire, and also the *Love* in the Meekness or Light: set their *Model* in the wisdom. ^{Or Substance.} ^{Or figure.}

16. Where then the Heart of God in the Love, hath longed to Create, this *Model* into an *Angelical* Imbge, out of the *Divine* substantiality, that it should be a similitude and Image of the Deity, and should dwell in the wisdom of God, to fulfill the longing of the Deity, and to the Eternal rejoycing of the *Divine* Kingdom of Joy.

17. And now we are to conceive or apprehend of the Word *Fiat*, that it

Part I. Of the Manifestation of the Mystery. Chap. 2.

it hath comprised or catched *this*, and brought it into a Substance and Corporal Being: for, the will to this Image, hath existed out of the Father, out of the Fathers property in the word or Heart of God from Eternity, as a desirous will to the Creature, and to the Manifestation of the Duty.

18. But being it had not moved it self from Eternity, till at the Creation of the Angels: *therefore there was no Creation performed till the Creation of the Angels.*

19. But the Ground and Cause thereof, we are not to know, and God hath reserved it to his own Power and Might, now it came to pass, that God hath once moved himself; seeing, or notwithstanding, he is an unchangeable God: and we shall here search no further, for this troubleth us.

20. Only of the Creation we have ability to speak, for it is a *Work* in the Being or Substance of God: and we understand, that the Will of the Word or Heart of God, comprehended or *comprised* the affrignant *Fiat* in the Center of the Fathers Nature, together with the *seven* Spirits and Forms of the Eternal Nature, and that in the Form and Manner of the *Thrones*.

21. Where then the hath *Fiat*, stood not as a Maker, but as a Creator in the property of Each Essence, * All in the Great Wonders of the VVildome,

* As or viz:

† Or Nature. 22. As the *Figures* were from Eternity discovered in the † Wildome, so they now became comprehended by the *Fiat*, in the Will-Spirit of God.

23. Not out of strange Matter, but out of Gods Essences, out of the Fathers Nature, and became introduced by Gods Will-Spirit into the light of the Majesty.

24. VVhere then they were *Children*, and not strange guests: generated and *Created* out of the Fathers Nature and property, and their will-spirit was inclined or directed into the Sonnes Nature and property.

25. They could and should Eat of Gods love-substantiality, in the Sight of the Majesty: where then their fierce wrathful property out of the Fathers Nature became *changed* into Love and Joy.

26. And that they all did, besides or except one Throne and Kingdom, and that turned it self away from the light of Love: and would rule and domineer in the *stern* Nature of the Fire, above Gods meekness and Love.

27. And

27 And was therefore, driven out from the Fathers Property, from its own *Creaturely* Place, into the Eternal Darkness, into the Abyſs of the stern *Fiat*; and there must stand in its own *Eternity*; and thus the fierce wrath of the Eternal Nature is here also filled.

28. But yet we are not to think; that King *Lucifer* also could not have stood: He had the light of the Majesty + for himself as well as the o- + Or belonging ther *Thrones* of Angels: If he had Imagined thereinto, or according to so him. it, He had continued an Angel.

29. But he drew himself out of Gods Love into the Anger, and so he is now an *Enemy* of the love of God and of all Holy Angels.

30. VVe are here to consider further: Of the Enimicitious kindling of the *Extruded Spirits*: while they were yet in the Fathers property: How they with their Imagination kindled the Nature of the substantiality; so that out of the Heavenly Substantiality, *Earth* and *Stones* are come to Bee: and the Meek Spirit of the water is come to be a burning Firmament in the fires source or quality: whereupon the Creation of this World, viz: of the Third Principle, followed.

31. And for the Place of this World there was an other Light awakened, viz. the *SUN*: that so the Devils Pomp might be withdrawn from him, and he was thrust out and shut up as a Prisoner in the Darkness between the Kingdom of God and of this world.

32. VVhere then in this world, he hath no further to Rule, but only in the *Turbs*, in the fierce wrath and Anger of God; where that is awakened there he is *Excutiger*: and is a continual *Lyer*, *Mischief*er and betrayer and Cheater of the Creatures.

33. He turneth all Good into Evil, so far as he is permitted room to do so; whatsoever is Terrible and Pompous, there he sheweth his might, and willenb continually to be above God.

34. But the Heaven which is Created out of the midst of the Waters, as a Meek Firmament, *allayeth* his Pomp, so that he is not Chief Great Prince in this world; but Prince of wrath.

35. Now when the Devil was thrust out of his Place, this Place or *Prince*. Throne thereupon stood *without* its Angelical Hoast, in great desire and longing after its Prince; but he was thrust out.

36. So now God Created for it another Prince, *Adam* the first Man, who was also a Throne-Prince before God; and here we are rightly to consider his Creation, as also his Fall; for the sake of whom, the Heart of God moved itself, and became Man.

37. It is not so slight or trivial a thing or Matter, about the Creation of Man, for whose Fall sake, God became Man, that he might Help him again.

38. So also his Fall was not the meere Biting of an Apple; also his Creation was not in that manner, as outward Reason supposeth, which

Part I. Of the Manifestation of the Mystery. Chap. 2.

understandeth the first *Adam* in his Creation, to be onely a meere *Clod* of *Earth*.

39. No, my Dear Mind, God is not become man for the sake of a *Clod* of *Earth*: neither was the matter meere one disobedient Act for which God was so enraged that his wrath could not be pacified, except it be revenged on the *Sonne* of God and slay him.

40. To Us Men indeed, since the *losing* of our *Paradise* Image, this *Mystery* hath continued hidden, except to some who have attained the *Heavenly* *Mystery* again: to them somewhat thereof hath been opened, according to the *Inward* Man.

41. For in *Adam* we are Dead as to *Paradise*, and must Sprout and Grow again through Death and the *Corruption* of the Body, into *Paradise*, as into another world, in the life of God, into the *Heavenly* Substantiality and Corporeity.

42. And though it be so in some, that they attain the Substantiality of God, viz: *Christs* Body, again, on to the soul; yet the Perished *Earthly* *Adam* hath covered the Holy and pure *Mystery*, so that the Great secret *Mystery* hath continued hidden to Reason.

43. For God dwelleth not in this world in the *Outward* Principle, but in the *Inward*: he dwelleth indeed, in the Place of this world, but this world apprehendeth him not: how then will the *Earthly* Man apprehend the secret *Mysteries* of God.

44. And if a Man do apprehend them, he apprehendeth them according to the *Inward* Man, which is born of God again.

45. But seeing the *Divine* *Mystery* will now more and more henceforth, be laid so wholly open, and be so very apprehensibly given to Man, that he will very clearly apprehend the hidden secret: therefore it ought by him to be well considered what it signifieth: Even the *Harvest* of this world, for the beginning hath found the End: and the Middle is set in to the separation.

46. Let this be told to you ye Children, who would inherit the Kingdom of God: there is a time of Great Earnestness or severity at Hand: the Floor shall be purged, Evil and Good shall be severed one from another: The Day *Dawne*th, this is highly known.

47. When we will speak of Man, and rightly understand, out of what he is made; we must Consider of the Deity, together with the Being of All Beings or Substance of all Substances; for Man was Created according to the similitude of God, out of all the Three Principles; a totall Image and Similitude, according to all Beings or Substances.

48. He must nor be an Image of this world only; for this worlds Image is *Beastial*; and for the sake of no *Beastial* Image, is God become Man.

49. For

49. For neither did God create Man to live thus in a Beastial Proper^rty, as we now live in *after* the Fall, but in the Paradisicall, in the Eternall Life.

50. Man had no such beastial Flesh, but heavenly Flesh, but in the Fall * it became earthly and beastial. * His Flesh:

51. Neither are we to understand it in such a sence, that he had nothing of this world in him : He had the Kingdom and *Dominion* of this world in him ; but the Four Elements ruled *not* in him ; but the Four Elements were in One, and the Earthly Dominion lay hidden in him.

52. He should live in the Heavenly source or Quality ; and though all was *stirring* in him, yet he should rule with the Heavenly source or Quality of the second Principle over the Earthly ; and the Kingdom and the source or Quality of the Stars and Elements should be *under* the Paradisical source or Quality.

53. No Heat nor Frost, no Sicknes nor Mishap or Mischief, also no fear should touch him or terrifie him, *his body* could go through Earth and Stone, uninterrupted by any thing.

54. For that would be no Eternal Man, which earthlines could limit, which were thus fragile.

55. Therefore we should rightly consider of Man : It is not Sophistry or Opinion that will do it, but knowing and *Understanding* in the Spirit of God.

56. It is of necessity you must be born again, if you will see the Kingdom of God again, out of which you are departed.

57. *Art will not* do it ; but Gods *Spirit*, which sets open the Doors of Heaven to the Image of man, so that he can see with Three Eyes.

58. For Man standeth in a *Threefold* life, if so be he be Gods Child : if not, he standeth onely in a *Two-fold* life.

59. And it is sufficiently known to us, that *Adam* is, with the right Holy Image, which was the similitude according to the holy Trinity, gone forth out of the Divine Being or Substance, and hath Imagined in or according to the Earthlines, and hath brought the earthly Kingdom into the divine Image, and *darkned* or obscured it, and made it perish, whereupon also we then lost our Paradisical Seeing.

60. Also God hath *withdrawn* Paradise from *us*, whereupon we became then weak faint and feeble ; and instantly, the Four Elements, together with the Constellations or *Astrum* in us became strong and mighty, so that we are with *Adam* fallen home to them.

61. Which also is the Cause of the *Woman*, that God divided Adam, when

Part. I. *The Gate of the Creation of Man.* Chap. 3.

when he could not stand, and parted him into *two* Tinctures, viz. according to the Fire and Water, as shall be mentioned here following; the one affording soul, the other Spirit.

62. And after the fall Man became a bestial Being or Substance, who must propagate after a Beastial property or kind; and then the Heaven and Paradise as also the Deity, became a Mystery to Him.

63. VVhereas yet the Eternal continued in Man, viz: the Noble soul, but covered with an Earthly Garment, and darkened, and infected with the earthly source or quality, and poisoned by the false or Evil Imagination; so that it was no more known to be Gods Child.

64. For the sake of which, God became Man, that he might deliver it from the Dark Earthliness again, and bring it again into Heavenly Substantiality, in Christs Flesh and Blood, which filleth the Heaven.

The Third Chapter.

The Gate of the Creation of Man; and of the breathing in of the Soul and of the Spirit.

I.

ALthough this hath been cleared enough in the other Writings; yet because every one hath them not ready at Hand: therefore it is necessary: to set down a brief recitall or round description of the Creation of Man; whereby Christs Becoming Man or Incarnation, may be the better understood afterward.

1. Also for the sake of the Pearl, which continually more and more befallerh and becometh given and opened to Man in his seeking; which is a singular Joy to me, thus to delight my self with God.

3. The Creation of Man is done or performed in all the Three Principles, viz: in the Fathers Eternal Nature and property; And in the Sonnes Eternal Nature and property: and in this worlds Nature and property.

4. And, into the Man which the word *Fiat Created*, was the Threefold spirit, out of the Three Principles and sources or qualities breathed in to be his life; viz: he was Created by a Threefold *Fiat*; understand the Corporeity or Substantiality; and the will of the Heart of God, introduced the Spirit into him, according to all the Three Principles; understand it, as followeth.

5. Man was created totally after the similitude of God, God manifest-

ed

3. Chap. *The Gate of the Creation of Man.* Part I. 13

ed himself in the Humanity in an *Image*, which should be as himself.

6. For, God is *ALL*; and *All* is proceeded from him; and yet all is not called God, *therefore, because all is not Good.*

7. For, as far as concerns the Pure Deity, God is a light-flaming Spirit, and dwelleth in Nothing but onely *in himself*; Nothing is like him.

8. But as far as concerns the property of Fire, out of which the light is generated; we apprehend that the property of the Fire is *Nature*, which is a Cause of the Life, Moving, and of the Spirit; else there would be no Spirit, also no Light nor Being or Substance, but an Eternal * *Stil-* * *Vacuum void-* nefs, neither Colour nor virtue, but all would be an Abyfs without Be- nefs cessation ing or Substance. *privation or*

9. Although yet the light of the Majesty dwelleth in the Abyfs, and is not apprehended by the fiery Nature and property; For as to the Fire, and Light, we are to Understand as followeth. *Negation.*

10. The Fire hath and maketh a terrible and *Consuming* source and Quality or torment: now in the source or quality and torment, there is a sinking down like a *dying*, or free yielding up it self.

11. That free yielding up it self falleth into the liberty, without or beyond the source or quality or torment, as into *Death*; and yet is no Death, but it so goeth a degree deeper down into it self, and becometh free from the source or quality or torment of the fires Anguish; and yet

hath the *sharpness* of the Fire, yet not in the An-
guish, but in the * *Liberty.* * *Or Joy.*

12. And then the Liberty and the Abyfs, is a Life, and becometh a Light in it self; for it getteth the Flash of the Anguish Source or Quality or torment; and becometh *deffraus*, viz: of the Substantiality.

13. And the Desiring impregnateth it selfe with substantiality out of the Liberty and *Meekness*: For, in that the Anguish source or quality or torment, sinketh or entreth in, it rejoyceth that it is free from the Anguish; and draweth the joy into it self, and goeth with its will out from it self, which is the Life and † Spirit of Joy.

14. For which, here we had need of an *Angels* Tongue: yet hereby we will give to the Reader that loveth God, a short *explanation*, to consider of; for the understanding of the Heavenly Substantiality. † *The Holy Spirit.*

15. For, in God, All is power Spirit and Life; But whatsoever is Being or Substance, that is *not* Spirit; but that which sinketh down from

from the Fire, as into *Inability*, that is Being or Substance.

16. For, the Spirit arileth in the Fire, but it seyereth it selfe into two Sources or Qualities: as one into the Fire, and one in the *sinking* down into the Liberty, into the Light.

17. This is called God; for it is Meek and Lovely, and hath in it self the Kingdom of Joy; and the Angelical world is understood in the *sunk down Liberty* of the Substantiality.

18. Therefore when we were gone out from the Liberty of the Angelical Substantiality, into the Dark source or quality, whose Abyffe was the Fire, then there was no Remedy, unless, the Lights power and Word, as a word of Divine Life, became a Man, and brought us out of the darkness, through the fire source or quality, through the *Death* in the fire; again into the *Liberty* of the divine Life, into the divine Substantiality.

* Note.

19. And Therefore must Christ dye, and with the soul-Spirit go through the Fire of the Eternal Nature, viz: through * *Hell* and the fierce wrath of the Eternal Nature, and enter into the Divine Substantiality, and break open a way for our souls through the Death and Anger; through which, *we may*, with, and in, him, enter through death into the Eternal Life.

20. But concerning the divine Substantiality, viz: concerning the divine *Corporeity*, we are to understand as followeth.

21. We understand that the Light giveth Meekness, viz: *Love*: Now the fires anguish desireth Meekness, that it may slake its great Thirst, for the fire is desirous, and the Meekness is giving, for it giveth it self.

* *Wesenheit.*

22. Thus in the desiring of Meekness, cometh to be *substance* or Being, viz: a substantial * *Essentiality*: which is sunk down from the fierce wrath, which giveth its own Life *freely*, and that is *Corporeity*, for out of the power in the Meekness, it becometh substantial, and is, by the Astringency as by the Eternal *Fiat*, attracted or put on and retained.

23. And is therefore called Substantiality or Corporeity; because it is sunk down from the fire source or quality and Spirit, and is in respect of the spirit as mute or inanimate, Dead and *impotent*; whereas Yet, it is an *Essential* Life.

24. Understand us aright thus: when God created the Angels, there were onely Two Principles manifested and in Being or Substance; viz: that in the Fire, and that in the light; viz: One in the fierce wrathful Substantiality in the stern astringent *Fiat*, with the forms of the fires Nature.

25. And then that in the Heavenly Substantiality; out of the Holy Power, with the water source or quality of Meekness of the Life of Joy: in which the divine *sulphur*, as in the Love and Meekness; was generated; its *Fiat* was Gods desiring will.

3. Chap. The Gate of the Creation of Man. Part I.

26. Out of this divine Substantiality, viz: out of Gods Nature, the Angels as Creatures were Created, and the source or quality of their Spirit and Life, ariseth in the Fire.

27. For without Fire no Spirit doth subsist: and if it go out of the Fire into the Light, there it obtaineth the love source or quality, and the fire becometh onely a cause of its Life: but the fires fierceness becometh quenched with the Love in the Light.

28. But Lucifer dispiled this, and continued in the Fire-Spirit, and to elevated himself also and kindled the substantiality in his Place, out of which Earth and Stone came to be; and he was thrust out; and to the Third Corporeity and the Third Principle began, together with the Kingdom of this world.

29. So when the Devil was thrust out into the Darknesse, then God Created another Image according to his similitude, in this Place.

30. But if it must be Gods similitude according to all the Three Principles; then must it also be taken out of all the Three, and out of All Beings or Substances of this Place or of this Deep: as far as the Fiat, had with Lucifers Principality, given it self into the Ether to the Creation.

31. For, Man came in the Bed of Lucifer: and hence ariseth also the Envy of the Devils, that they cannot afford Man that Honour: but leade him continually into the Evil way of perdition, whereby they may but increase their Kingdom: and they do it as a spite against the Meeknesse, viz: the love of God, supposing that seeing they live in the fierce strong Might; that they are higher then the Spirit of God in the Love and Meeknes.

32. Understand it thus: Gods Will-Spirit viz: the Holy Spirit hath comprised the Two-fold Fiat in two Principles, viz: in the Angelical world the Inward, and in this outward world, the Outward, and

Created { den Mensch oder Menschen, } as a Mixt person; for he should be an Image according to the Inward and outward world; but should with the inward source or quality, rule over the outward; thus he should have been the similitude of God:

33. For, the outward Substantiality hung to the Inward, and the Paradise grew through the Earth, and Man in this world upon the Face of the Earth was in Paradise; for Paradisical fruit grew for him, till the Fall, when the Lord Cursed the Earth.

34. Then Paradise passed into the Mystery, and became a Mystery or hidden secrecy to Man; whereas yet if he be born of God again, according to the Inward Man, he dwelleth in Paradise, but according to the Outward he dwelleth in this world.

35. VVe are further to consider the Beginning and Original of Man;

you make all the Evil-Properties in your nature into one by Love, meekness and contentedness venturing your soul on Christs blood & merit taking his righteousness to yourself as done for you And there with cleave your soul by faith

The soul is a typical Enclume Fire Spirit without Fire nor Spirit can subsist or Live But observe the substance the soul Burns in whether Heavenly or Earthly for the Desire bringeth Substance into the soul and it is Syn or Earthly desires it darkens

But if

The Quintef-
sence or Mo-
ben

thus. God hath created his Body out of the *Matrix* of the Earth, out of which the Earth was Created.

36. All was *together* one in another, and yet parted it self into Three Principles of a Threefold Substantiality; and yet that in the fierce wrath was not known.

37. Now if Adam had continued in Innocency, he had lived the whole time of this world only in Two Principles, and had ruled with one over all, and the fierce wrathful Kingdom had not been known or manifested in Him, though indeed he had it in him.

38. And we are to understand further; that Adams Body was Created out of the *Inward* Element, wherein the *Inward Firmament* and Heaven together with the Heavenly Essences, do lye, as to *one Part*, by the *Inward Fiat*.

39. And, as to the *other Part* he was created by the outward *Fiat*, out of the *outward* Four Elements, and out of the Constellation or *Astrum*; for in the *Matrix* of the Earth, they stood one among another; The Paradise was *therein*, and the Body was created also in Paradise.

40. Understand us aright: He had divine and also Earthly *Substantiality* on him, but the Earthly was impotent and as it were swallowed up in the Divine.

* Out-going
substantial
working po-
wers and pro-
perties:

41. The Substance or matter out of which the Body was Created was a *Mass*, or Lump of fire and water, together with the *Essences* of Both those principles, although the First also lay therein, but *not* stirring.

42. Every Principle, should continue in its seat, and should not mixe, even as is done in God, and then Man were a *Total Image* according to Gods Being or Substance.

Of the Breathing-in of the Soul and of the Spirit.

43.

The *Body* is a similitude according to Gods substantiality; the *Soul* and *Spirit* are a similitude according to the Holy Trinity,

44. God gave the Body his substantiality *out of* the Three Principles; and the Spirit together with the Soul, out of the *fountain* of the Threefold Spirit of the All-Being All-Substantial Deity.

45. And thus we are to understand, that the soul, with its Image, and with its outward Spirit, is *proceeded* out of three Principles and breathed and introduced into the Body: as *Moses* witnesseth; *† God breathed into Man the living Breath into his Nostrils, and so Man became a living soul.*

† Gen. 2. 7.

46.

46. But now the Breath and Spirit of God is Threesfold, viz: in a Threesfold Source or *Quality*.

47. In the first Principle it is a *fiery* Breath and Spirit, which is the true cause of the Life, and standeth in the Fathers source or quality, viz: in the Center of the fierce wrathful Nature.

48. And then in the second Principle Gods breath or Spirit, is the *light* flaming love-spirit, viz: the true spirit of the True Deity, which is called God the Holy Ghost.

49. And in the Third Principle, as in the similitude of God, Gods Breath is the *Aire*-spirit upon which the Holy Ghost rideth; as *David* saith: * *The Lord rideth upon the Wings of the Wine*: and *Moses* saith, † *The Spirit of God moved upon the Waters*; that is upon the *Capsula*, or * *Gen. 1. 2.* inclosure, where the Aire ariseth.

50. Now this Threesfold Spirit, hath the total God out of all the Three Principles, introduced and *Breathed-in*, into the Created Image.

51. *Viz*: First, the Fire Spirit, he hath introduced into him from *within*, and not at the Nostrils, but in the Heart in the *Twofold Tincture* of the inward and outward Blood; although the Outward was not known or discerned, but was a Mystery, But the Inward was stirring, and had Two *Tinctures*, viz: one out of the Fire, and one out of the Light.

52. This Fire-spirit is the true Essential soul, for it hath the *Center* of Nature with its four formes for its fiery might; It striketh up the fire, it self, and it self maketh the wheel of the *Essences*, as in the * *Second* and † *Third Book* is mentioned at Large.

53. And thou art to know, that the Essential Souls-fire is *not* the true Image according to the Deity; It is no Image, but a *Magical* perpetual enduring Fire.

* *The three Principles.*

† *The Threesfold Life.*

54. It hath had no beginning: also it will have no End.

55. And understand: That God hath introduced the *Eternal* Beginning-less Fire, which hath been from Eternity in it self in the *Eternal Magia*, as in the willing of God in the desiring of the *Eternal Nature*, as an *Eternal Center* of the *Genetrix*: for this Image should be a *Similitude* of or according to *him*,

56. And secondly, in like manner it is, with the Essential souls-Fire; the Holy Spirit hath introduced the *Light-flaming Love-spirit* out of it self, and that even in the *Second Principle*, wherein the Deity is understood.

57. *Not* in at the Nostrils; but as Fire and Light hang one to another,

ther and are *One*; but in *two* sources or qualities: thus was the Good Love-Spirit, together with the Essential Fire-Spirit introduced into his Heart.

58. And each source or quality, brought its own *Tincture* along with it, as a peculiar Life of its own; and in the *Love-Tincture* the right true Spirit is understood; which is the Image of God, which is a similitude according to the clear true Deity, which respecteth the whole Man properly, also filleth the whole Man, but in its *own* Principle.

59. The soul, as to what purely belongeth unto it; is a Fire-Eye, or a *fire-Looking-Glass*; wherein the Deity hath manifested it self according to the first Principle, *viz*; according to *Nature*, for it is a Creature, and yet Created in no similitude.

60. But its Image which it bringeth forth out of its fire-Eye into the Light, that is the True Image or Crea-

ture, for the sake of which God became Man, and introduced it again out of the fierce wrath of the Eternall Nature in *Ternarium sanctum* into the Holy Ternary.

61. And we are to understand further, thus, concerning the soul and its Image: It is indeed *together* a Spirit; but the Soul is a hungry fire, and must have substantiality, else it will be a hungry Dark valley, as the Devils are become such.

62. Thus, the soul maketh Fire and *Life*; and the meekness of the Image maketh Love and heavenly *substantiality*; thus the souls fire, becometh Meekened and satiated with Love.

63. For the Image hath water out of Gods fountain, which floweth into Eternall life, the same is *Love* and Meekness, and it receiveth that out of the Majesty of God: As is to be seen in a kindled Fire; that the *fire* in it self is a fierce wrathful source or quality, and the *Light* is a Meek amiable source or quality: and that, in the deep of this world, out of *Light* and *Aire*, water cometh to be; this is thus also, in a similitude.

64. Thirdly, God hath in like manner at once, breathed-in, the *Spirit* of this world, with the source or quality of the Stars and Elements, *viz*. the *Aire*, into Man, into his *Nostrils*; that should be a ruler in the outward Kingdom, and open the wonders of the outward VWorld; to which End also God created Man in the Outward Lite.

65. But the Outward Man should *not* reach into the Image.

66. And

66. And the Image of God, should *not* lodg the outward Spirit in it self; and suffer that to rule over it.

67. For its food was from the *Word* and power of God: and the outward Body had paradisaical food *not* from the Sack of Wormes, for it had not that.

68. Also he had neither the form nor shape of Masculine or Feminine, for he was both; and had both *Tinctures*, viz: of the soul & of the Spirit of the soul; of the Fire and of the Light.

69. And he should generate another Man out of himself according to *his Similitude*: he was a chaste Virgin in *one* only pure Love: he loved and impregnated himself, through the *Imagination*; and so also was his propagation.

70. He was a Lord over the Stars and Elements, a *similitude* of God; as God dwelleth in the stars and Elements and they apprehend not him: he ruleth over all: thus was Man Created also.

71. The Earthly source was *not* wholly stirring in him; he had indeed the Aire-spirit; but the Heat and Cold should not touch him, for the substantiality of God pressed through *all*; as the Paradise pressed and sprouted through the Earth; so sprouted the Heavenly substantiality in the outward Being or Substance of his Body, and outward Spirit. *In God*, that, was very possible, which to us, in the earthly life seemeth strange.

72. Fourthly, thus *Adam*, with the introducing of his fair Heavenly Image into the Spirit of God, hath together *received* the Living word of God, which was the food of his soul and Image: that living Word was *surrounded* with the divine Virgin of wisdom.

73. And you are to know, that the souls Image, stood in the Virgin-like-Image, which was *discovered* in the Deity from Eternity.

74. And the *pure Image* of *Adam*, was out of the wisdom of God: for, God would thus behold and manifest himself in an Image; and that was the *similitude* according to God; understand, according to Gods Spirit: according to the Number Three; a Total *chast* Image, like the Angels of God

75. And in this Image, *Adam* was the childe of God; not a similitude onely, but a *Childe*. I say, born of God, out of the Being of all Beings or Substance of all Substances.

76. Thus we have shortly acquainted you, and offered to your understanding;

* Or should have been.

standing; what kind of Image *Adam* was before his Fall, and how God hath created him; for the better understanding, why Gods Word is become Man: how it was brought about, and what it hath caused or produced and effected.

The Fourth Chapter.

* Or Life.

*Of the Paradisical * Being or Substance and Dominion: How it would have been if Man had continued in Innocency.*

I.

MAny Objections hath the Devil framed, whereby he would Excuse himself; saying God hath Created him *thus* as he is; whereas his Angelical form which he once had, alwaies convinceth him, that he is a Lye.

2. And thus he alwaies doth to the poor fallen Man, he introduceth alwaies the Earthly Kingdom with its power and ability into him; that so he may have a constant looking Glasse before him, that he also may blame God, as if he had created him earthly and Evil.

† Deut. 8. 3.
Mat. & Luk.
4. 4.

3. But he leaveth out the best, viz: First, the Paradise, in which Man was created; and then Secondly, Gods Omnipotence; that *Man liveth not by bread onely, but also from the Power and Word of God*: and Thirdly, that Paradise with its source or quality ruled over the Earthliness.

4. He sheweth Man onely his *Hard* miserable fleshly Naked form or Condition: but the form or Condition in Innocency, wherein *Adam* knew not that he was Naked; he covereth or concealeth *that*, to seduce Man.

* Or Carcass.

5. And so, he would have *this* very much concealed, from us poor Children of *Eve*: and though the Earthly * Sack is not worthy to know it; yet it is very Necessary for our *Minds* to know it.

6. So it is also necessary for us to fly to the True Door Keeper who hath the Key to Open it, to pray to him, and yeeld up our selves wholly to him; desiring him that he will yet vouchsafe to open to us, the Paradisical Gate in the Inward Center of our Image, that the Paradisical Light might shine to us in our Minds, that so we might become longing to dwell with our *IMMANUEL* again, with the Inward and New Man in Paradise.

7. For,

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23

7. For, *without* this Opening, we understand Nothing of Paradise and of our Image which we had in Innocency.

8. But being Christ the Son of God hath generated us again to the Paradisical Image; we should *not* be so *remiss*, to rely upon Art and earthly Reason: for so we find not Paradise and Christ; who must *become Man* in us, if we will ever see God; in our Reason, it is all but Dead and Blind.

9. VVe must go out from Reason, and *enter* into the becoming Man or Incarnation of Christ, and then we shall be taught of God; and then *we have* power to speak of God, Paradise, and of the Kingdom of Heaven.

10. And in the Earthly Reason, which onely proceedeth from the Constellation or *Astrum*, we are but *Fools* in the presence of God if we will speak of the Heavenly Mystery; for we speak of a Thing which we have *not* seen or known.

11. But even a Childe knoweth its Mother, so also every one that is born of God again, *knoweth* his Mother, not with Earthly Eyes, but with divine, with the Eyes of the Mother from whom he is born: this we present to the true hearted Reader to consider, what he is to do; and from what mind and apprehension or *understanding*, we will write.

12. Reason of the outward world, will needs hold, that God Created Man in the outward Dominion, in the source or quality of the fiery Stars and four Elements; but if that were so, then he was Created in the *Anguish* and *Death*.

13. For, the starry Heaven hath its *limit*; when it attaineth that, it leaveth the Creature; of which it was a leader; and then that Dominion and Beeing or Substance of the Creature passeth away which was *subject* to the outward Heaven.

14. And we see very well, how we fall away and dye when the outward Heaven with the Elements, *leave* us, so that even a Child in the Mothers womb is clearly old enough to dye: also oftentimes it perisheth, while it is yet *without Life*, and in the *Fiat* of the outward Dominion, is in the coming to be a Body, before the *Censer* of Nature striketh up the Fire of the soul.

15. And thus by *Adams* fall, we clearly know the Dying and Death; that *Adam* as soon as he became Earthly, *died* as to *Paradise*, and was dead to the Kingdom of God: therefore then the

Regeneration was necessary for us, else we could not become Living again.

16. But seeing God did forbid *Adam* the Earthly fruit which was mixt,

mixt, not to touch it; and also created onely one Man with Masculine and Feminine Properties, with both *Tinctures*, as of the fire, and of the Light in the Love; and brought him instantly into Paradise, yea he was *Created in Paradise*: therefore we cannot give way to Reason, which by the Devils Infection or instigation, saith, that Man was Created *Earthly*.

17. For whatsoever was solely Created from the Earthly life, or from the Earthly source or quality, that is *Beastial*, it hath beginning and End, and reacheth not the Eternity, for it is not out of the Eternity.

18. And that now, which is not out of the Eternity, that is, *transitory*, and onely a looking Glasse wherein the Eternal wisdom hath beheld it self as in a *Figure* and similitude.

19. There remaineth thereof nothing else but a *shadow* without source or quality and being or substance; it passeth away, as a wind, which hath raised it self, and then lieth down again.

20. For *such* a Creatures sake, the word of God, is not become Flesh: the Eternal is *not* for the sake of the Transitory entered into the transitory substantiality.

21. Also it is not therefore entred into the Earthly, that it would raise and introduce the Earthly transitory, into the Power of the Majesty; but for the sake of *that* which was proceeded out of the Power of the Majesty; but was become evil and Earthly, and as it vvere *extinguished* in Death, that it might make it living again, and awaken, and lift it up into the power of the Majesty, *into that state it was in, before it was a Creature.*

22. And we are to understand *otherwise* then we have hitherto done concerning Man; having accompted him *beastial*: Indeed he *became Beastial*, according to the property of this World; when he dyed in *Adam*, from thence forward he lived to this world, and not to God.

23. But if he entered with his will-spirit into God, then the will-spirit would attain the Noble Image again, and according to the Image, would *live* in God. and according to the *Beastial* property, would live to *this world*.

24. Thus he was in Death and yet was living, and *therefore* Gods word Became Man, that it might unite him into God again, that he might be *totally* born again in God.

25. VVee are to conceive of the Paradisical Image thus; we say and apprehend, that *Adam* was Created *Good*, pure, and immaculate: as was also *Lucifer* and his *Hosts*.

26. He had pure eyes, and that Two-fold : for he had *both* Kingdoms in him, viz: Gods Kingdom and the Kingdom of this world.

27. But as God is Lord over all, so should *Man* also in the power of God, be Lord over this world ; for as God ruleth in all and pfecth through all, imperceptibly to the *Thing* ; so could the hidden divine Man pfect into all, and see all.

28. Indeed the outward ^{*} was in the Outward ; † but he was Lord over the outward, it was under him ; it could not subdue him, he could break the *Rocks* without any prejudice to him.

* *Man.*
† *World.*

29. The *Tincture* of the Earth was wholly known to him, he should have found out all the Wonders of the Earth: for to that end he was also created in the outward ; that he should manifest in figures, and produce into work, what was seen in the Eternal wisdom, for he had the Virgin wisdom in him

30. Gold Silver and the Pretious Metalls are indeed also out of the Heavenly *Magma*, thus inclosed and shut up by or with the kindling : they are another thing then Earth ; Man loveth that well and useth it for his maintenance ; but he knoweth not its ground and Original ; it is not in vain, loved by the Minde ; it hath a high Original, if we would consider of it.

31. But we are justly silent of it here ; seeing Man without that loveth it too much, and thereby withdraweth himselfe from the Spirit of God.

32. One should not love the Body more then the Spirit, for the Spirit is the Life : this we give you to understand in a similitude, and are silent of the Matter with the ground and Original thereof.

33. But know this, that it was given to Man for his Sport and Ornament, he had it by the right of Nature ; it was his, understand, the outward Bodies, for the outward Body with its *Tincture*, and the Metalline *Tincture*, are near a kind.

34. But when the *Tincture* of the outward Body, was destroyed by the Devils Evil longing ; then the Metalline *Tincture*, hid it selfe also from the Humane, and became an enemy to it ; for it is purer then the perished in the outward Man.

35. Let this be manifested to you, ye Seekers of the Metalline *Tincture*, If you would find the *Philosophers stone*, then apply your selves to the New Birth in Christ ; else it will be hard for you to apprehend it ; for it hath a great agreement with the heavenly substantiality ; which if it were released from the fierce wrath, would be very well seen.

36. Its lustre signifieth somewhat, so that, if we had paradisical eyes,

E

we

we should well apprehend it : The *Minde* sheweth it us indeed, but the understanding and full knowledge, is dead as to *Paradise*.

37. Therefore seeing we use that Noble thing, to the dishonour of God, and to the *destruction* of our selves ; not to honour God thereby, and to enter with our Spirit, into the Spirit of God, but leave the Spirit, and cleave to the substantiality, *therefore* is the Mutalline Tincture become a Mystery, for we are become *strangers* to it.

38. Man was created, that he should be a Lord of the *Tincture*, and it was subjected to him ; and he became its servant, and also *strange* to it, therefore now he seeketh in Gold and findeth *Earth*.

39. Because he forsook the Spirit, and went with his Spirit into the substantiality, therefore the Substantiality hath captivated him and shut him Up in Death, so that, as the *Tincture* of the Earth lyeth shut up in the fierce war, till the Judgment of God, so also the *spirit* of Man lyeth shut up in the Anger, unless he go forth, and become generated in God.

40. For, the Devil *would* be Chief Great Prince, with his fierce wrath in the heavenly substantiality, therefore it was shut up from him, and became Earth and Stone, so that he is not Prince, but a Captive in the Anger, and the substantiality profiteth not him, for he is Spirit.

41. He *contemneth* the Heavenly Substantiality, and kindleth the Mother of Nature, viz: the Astringency or *Fiat*, which instantly made all palpable and Corporeal, which Gods Spirit * created or compacted together.

42. And yet it was well or *ease* to be known to Man, he could well release the *Tincture*, and bring forth the Pearl, to his Sport or Scene and Joy, and to the Manifestation of Gods Glory and Deeds of wonder, if he had continued in Innocency.

43. As to Mans Eating and Drinking, whereby he should give his Fire nourishment and substantiality, it was thus.

44. He had a two-fold fire in him, viz: the *Souls fire*, and the outward fire of the Sun and Constellations, or *Astrum*: Now every fire must have Brimstone or Beeing and Substance, or else it subsisteth not ;

that is, it burneth not : Concerning which we have sufficient understanding in the Divine Beeing or Substance : what the nourishment of Man was.

45. For, as is mentioned above, the souls fire is fed with Gods Love, meekness, and substantiality, together with whatsoever, the word viz: the Divine Centre, bringeth forth.

46. For, the soul is out of the Eternal Magick Fire, which must also

have Magick food, viz: by or with the Imagi-

*nation.

47. If it hath Gods Image, then it imagineth in Gods Love, in the Divine substantiality, and eateth of Gods food, of the food of the Angels.

48. But if not, then it eateth of whatsoever it imagineth in, or of whatsoever the Imagination encreth into; whether it be of the Earthly or hellish source or quality, and into that Matrix all it falleth; indeed not with its substance, but is filled therewith, and that beginneth to qualifie or operate in it selfe, as poyson doth in the flesh.

49. Alfo it is sufficiently to be known by us in the food of the Outward Body, thus; The outward Man was indeed, yet he was as it were half swallowed up by the Inward, the Inward ruled throughout; and thus every life took of its own food.

50. Viz: the Image of God, or the Souls Spirit and Image, did eat of the Divine heavenly substantiality; the outward body did Eat of the paradisicall fruit in the mouth and not into the Body: for as the outward Body stood halfe swallowed up in the Inward, so was alio the fruit of Paradise.

51. The Divine substantiality sprouted through the Earthly, and had halfe swallowed up the Earthly in the Paradisical fruit, so that the fruit was not known to be Earthly; and therefore it was called Paradise, as a sprouting through the Anger, where the love of God sprouted through the Anger and bare fruit: as the Language of Nature clearly understandeth the same, without any Exposition or far fetch'd Meaning.

52. And thus we are further to understand, how God dwelleth in this world; and the world is as it were swallowed up in him; It is impotent in him, and he Omnipotens; thus was Man also, and thus he did eat, his earthly Eating was heavenly.

53. As we know that we must be born again, so the Paradisical fruit, was born again out of the Anger into the Heavenly Essentiality.

54. Or, as we see, that a good sweet heart, groweth out of the bitter Earth, which the Sun qualifieth, or causeth to be otherwise, then the Earth had qualifed or caused it to be: so the Holy Man qualifed the

Paradisical fruit in his Mouth, so that the Earthliness, was swallowed up as Nothing, and stirred not Man at all.

55. O; as we know, that the Earth shall at the End be swallowed up, and be no more a palpable body, so was also Mans outward Eating; he did eat the fruit in the Mouth; and needed no Teeth for that, for there was the dividing of the Power.

56. There were *Two Centres*, of the power in *Adams Mouth*, each took its own; the Earthly was changed into a Heavenly source or quality; as we know, that *we shall be changed* as to our Bodies, and be turned into a Heavenly powerful Body; thus also was the transmutation in the Mouth.

57. And the Body received the Power; for *the Kingdom of God consisteth in Power*, and thus Man stood clearly in the Kingdome of God, for he was immortal and a Child of God.

58. But if he should have Eaten thus into the Guts, and have had Such a Sink in his Body, as we now Have; I will ask a Reason, whether that were Paradise, and whether Gods Spirit did dwell in that; whereas Gods Spirit was to dwell in *Adam*, as in the Creature of God.

59. His Labour in Paradise upon the Earth was Child-like, but with heavenly Wit or Ingenuity *understanding* and skil; he might plant Trees, also other Plants, all according to his pleasure: in all there would grow to him Paradisical fruit, and all would be pure to him, he did what he would, and did all right.

60. He had no Law, but onely the Law of the *Imagination* or longing pleasure and delight: that he was to place with or by his Spirit, in God, and so he should have continued *Eternally*.

61. And although God had *changed* the Earth, yet he had continued without necessity, and Death, all would be but changed into Heavenly Substantiality.

62. So also is to be understood concerning his drinking, the *inward* Man drank the Water of Eternal Life, out of Gods Beeing or Substance, and the *outward* drank the Water upon the Earth.

63. But as the Sun, and the Air, suck up the water, and yet is not filled with it; so it was also in Mans Mouth, it separated it selfe in the mystery.

64. As we conceive and certainly know, and it is the whole Truth, that God Made all things out of Nothing but onely out of his *Power*; so all whatsoever was Earthly should in Mans Mouth, go again into that which it was *before* the Creation of the World.

65. The Spirit and power thereof belonged to Man, but not an Earth-

Earthly Body : for God had once created him a Body which was Eternal, and needed no Creating more.

66. Hee, understand, *Adam*, was a Princely Throne, made out of Heaven Earth Stars and the Elements, as also out of Gods Being or Substance : A Lord of the World, and a Child of God.

67. Observe this ye Philosophers, it is the true ground and highly known : Mingle no School *fictions* with it ; it is clear enough ; Opinion doth it not, but the true Spirit born of God knoweth it *aright*.

68. All Opinion without knowledge, is an Earthly folly, and here understandeth Earth and the four Elements ; But *Gods Spirit* understandeth the One Element onely, wherein the four lie hidden.

69. Not four, should rule in *Adam*, but the One over the four, the Heavenly Element over the four Elements of this world : and thus

we must be againe if we will possesse Paradise, for which things sake God is become Man.

70. Let this be told you Ye, School-Disputers or wranglers, ye go about the Circle and enter not within, as the Cat about the scalding Broath, which is afraid of the burning Heat, so are ye afraid and ashamed before the fire of God.

71. And as little as the Cat eateth the scalding Broath, but goeth about smelling at the Edg thereof : so little also doth Man eat the Paradisical fruit, unless he go out from Adams *skin* which the Devil hath defiled, and enter again into the regeneration of Christ.

72. Hee must Enter *within* the Circle, and cast away the skin of Reason ; and then he attaineth Humane Wit or Ingenuity and *Understanding*, and Divine skil and knowledge : No learning doth it ; but to be born or regenerated in it.

The

The Fifth Chapter.

Of the Lamentable and Miserable Fall of Man.

I.

IF we will rightly describe the Becoming Man or Incarnation, of **JESUS CHRIST**; it is necessary that we should set down the Cause, why God is become Man.

2. It is no small cause, or for nothing, as the Jewes and the Turks look upon it, the Christians also are *halfe dumb* concerning it: for indeed it must needs be a great Cause, wherefore the unchangeable God hath moved himselfe: Therefore observe this, we will set you down the Cause.

* Or, One.

† Note.

3. Adam was * a Man, and * an Image of God, * a whole similitude according to God; although † *God is no Image*, he is the Kingdom, the Power, also the Glory and the Eternity; All in All.

4. Yet the Deepe without ground, longed or pleased to manifest it selfe in *Similitudes*, as indeed there were such manifestations which were done from Eternity

in the wisdom of God, as in a Virgin-like Figure.

5. Which yet was no *Genetrix*; but a Looking-Glass of the Deity, and of the Eternity, in the Ground or *Byss* and in the *Abyss*, an Eye of the Glory of God.

6. And according to that Eye, and in that Eye the Thrones of Princes became Created; viz: the Angels and in the End, Man; he had again the Throne in himselfe as being Created out of the Eternall *Magia*, out of Gods Being or Subtance, out of the Nothing into somewhat, out of the Spirit into Body.

7. And as the Eternal *Magia* Generated him out of it selfe, into an Eye of the Wonders and Wisdom of God: so he should and could generate another Man out of himselfe after a Magical manner, without dividing or rending of his Body.

8. For he was conceived in Gods longing Pleasure or delight, and the

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31

the *Desire of God*, had generated him and brought him forth; and so he also had that same longing, to his own impregnating of himselfe.

9. For, *Venus's Tincture* is the *Matrix* which was Impregnated with the substantiality, viz: with *Sulphur* in the Fire, which yet in *Venus's* Water cometh to Being or Substance.

10. The Fire's *Tincture*, giveth Soul; and the Lights *Tincture* giveth Spirit; and the Water, viz: the substantiality giveth Body; and *Mercurius*, viz: the Centre of Nature, giveth the wheele of the Essences, and the Great life, in the Fire, and Water, heavenly and Earthly; and the *Sal* or Salt Heavenly and Earthly, holdeth it in the Being or Substance, for it is the *Fiat*.

11. For, as Man hath the Outward Constellation or *Astrum* in him, which is his Wheel of the outward worlds Essences and Cause of the Minde: so also he hath the Inward Constellation or *Astrum* of the Centre of the fiery Essences, as also in the second Principle; he hath the Light flaming Divine Essences.

12. He had the whole *Magia* of the Being of all Beings or Substance of all Substances in him; it was the possibility in him, he could generate Magically; for he loved himselfe, and desired his likeness again out of his Centre, As he was Conceived from Gods desire, and brought forth by the *Genetrix* in the *Fiat*; so should he also have brought forth his Angelical or Humane Hoast.

13. But, whether they should all have been generated out of One, viz: out of that one Princely Throne; or successively all one out of another, is not needfull to be known, for the limit is broken: we have enough in the Knowledge, in that we know what we are, and what our Kingdom is.

14. Indeed I find in the Deep in the Centre, that one should have proceeded out of the other: for the Heavenly Centre hath its Minutes, as well as the Earthly, which always strike: where the Wheele with all the Three Principles always goeth, and always one wonder openeth it selfe after another.

15. Thus was Mans Image also found and contrived wherein the wonders lie *without number*: they should be opened by the Humane Hoast.

16. And clearly in Time, one Greater Wonder is opened in one then in another; all according to the Heavenly and Earthly Birth, and wonderful Variation or Alteration: as is done also at this very day; that in One more Art and understanding of the Wonders lyeth then in another.

17. Therefore I conclude, that one man should have been generated and

pro-

Part I. *Of the Miserable Fall of Man.* Chap. 5.

proceeded from another : for the sake of the Great Wonders, and for the pleasure delight and Joy of Man wherein a Man would have brought forth *his like*.

18. Thus should the Humane Generations have stood in the Generating, *till* God had set the Third Principle of this World again, in its own Ether.

19. For it is a Globe with Beginning and End, for the beginning reacheth to the End, that the last *may passe* into the First; thus all is finished and entire.

20. And then will the Middle again be cleared, and goe *again* into that which it was before the Times of this world, even all but the Wonders, which continue in Gods wildom in the *great Magic*, standing,

as a shadow of this World.

21. Now seeing Adam was so Glorious an Image ; moreover in the sted and place of extruded *Lucifer*, the Devil would not allow or afford him *that*, but Envied it vehemently, and set his Vizard and *Imagination* alwayes before Adam : he slipt also with his Imagination into the Earthlineffe of the fruit : and Imagined or represented before Adam as if Great Glory did stick in his *enkindled* Earthlinefs.

22. Though indeed Adam did not know him, for he came not in his own Form, but the forme of the Serpent, as in the form of a Sumptuous Beautiful Cunning Beast, and Managed his Apish Sport like a Fowler, who deceiveth the fowles and so catcheth them.

23. So did he also, he *infected* the Earthly Kingdom with his disease and venome of Pride, and halfe killed it, as is to be seen in Earth and Stones, which though so very much diseased venomd and full of vanity, yet would very **fain* be loosed from the vanity.

* Rom. 8. 20. 22
† The Earth.

24. And when it found that Adam was a child of God, and had the *Glory* and the Power, then it Imagined or longed vehemently after Adam, together with the Kindled Anger of God, that also Imagined or longed after Adam, to delight it selfe in this living Image.

25. All drew Adam and would have him ; the Kingdom of Heaven would have him, for he was created for it.

26. Also the Earthly Kingdom would have him, for it had *one part* in him ; it would be his *Lord*, seeing he was but a Creature.

27. Also the fierce wrath, set open its Jawes, and would be *Creaturely* and substantial, to satiate its great fierce hunger.

28. And thus stood Adam in the Trial or *Proba* for forty Dayes, so long as Christ was tempted in the Wilderness, and Israel on Moant *Sinai*, when God gave them the Law, to see whether it were possible, that

that this people, could in the Fathers source or quality in the Law, stand before God.

29. And whether Man could have continued in Obedience, so as to have set his Imagination * upon God; so that God should not have need-
ed to become Man; for which cause, God did such wonders in Egypt, ** Or into: that is, Imagine or think like God.*
that man might see, that there is a God, and so love and feare him.

30. But the Devil was a lyar and deceiver, and seduced Israel, so that they made a Calf, and worshipped it for God, now seeing it was not possible for Israel to stand; therefore * Moses came from the Mountain with the Tables, upon which the Law was written, and brake them, and slew the worshippers of the Calf.

31. So also must not Moses bring this People, into the promised Land, it could not be; J O S U A and lastly J E S U S must do it, who stood in the Temptation before the Devil and the Anger of God, who overcame the Anger and brake Death in peeces, as Moses did the Tables of the Law.

32. The first Adam now could not stand, though the Kingdom of God stood before his Eyes and he in Paradise; yet Gods Anger was so very much inflamed, that it drew Adam; for he was too much kindled in the Earth through the Devils Imagination and strong willing.

33. Now saith Reason: Had the Devil so great Might? yes deare Man: Man had it also, he can throw down Mountains, if he entereth strongly with his Imagination.

34. The Devil was also out of the great *Magia* of God, and a Prince or King of this Throne, and Entered into the strongest Might of the Fire, in a will and entention to be a Lord over all the Host of Heaven.

35. Thus the *Magia* became kindled, and the Great Turba Generated, that had wrestled with Adam, to try, whether he would be strong enough, to possess the Devils Kingdom, and to rule in the same, with other Sources or Qualities.

36. This Adams Rational Spirit did not understand, but the *Magick* Essences strove against one another, whence the whole Lust and the will did exist, till Adam began and Imagined after the Earthliness, and would have earthly fruit.

37. There all was done: then his Noble Image, which should eat only of the word of the Lord, became infested and Obscured.

38. And so then instantly grevv the Earth-
F ly

Part I. of the Miserable Fall of Man. Chap. 5.
ly Tree of Temptation; for Adam had desired it and given way for it.

39. Then Adam must be tempted, to try whether he could stand, for the stern Commandment came from God.

40. And God said: *Thou shalt Eat of every Tree in Paradise, but of the Tree of knowledge of Good and Evill thou shalt not eat: for the day that thou eatest thereof, thou shalt dye the Death, that is, dye to the Kingdom of Heaven and become Earthly.*

41. And Adam knew the Commandment well, and also did not eat thereof; but he **Imagined** thereinto, and was captivated in his *Imagination*, also quite powerless, also faint and weak, till he was overcome, then he fell down and *lept*.

42. Thus he fell home to the *Magia*: and his Glory was at an End; for the *leepe* signifieth Death and a being overcome; for the Earthly Kingdom had overcome him, it would rule over him.

43. The Kingdom of the Starres would have *Adam*, and bring forth its Wonders by him, for there was no other Creature so highly graduated and dignified as Man, which *could* attain the Kingdom of the Starres.

44. Therefore *Adam* was drawn, and rightly Tempted, to try whether he could be a Lord and King, over the Starres and Elements.

45. The *Devill* was busie, he supposed he should overthrow Man, and bring him into his power, whereby this Throne would at last remain to be his Kingdom.

46. For he knew well, that if Man should go forth from Gods will, that he would be Earthly; and he knew also well, that the Abyffe of Hell, stood in the Earthly Kingdom, and *therefore* he was now so busie.

47. For if *Adam* had generated Magically, then he had continued in Paradise upon Earth, and that the Devil did not like, he was not able to endure that; it did not relish with him in his Kingdom; for it did not smell like brimstone and fire, but like Love and Sweetness: Then thought the Devil, if thou *Eatest* not of *that Plant*, then I my selfe shall not continue a fiery Lord.

48. Thus the Fall of *Adam* stuck wholly in the Earthly Essence, and *lost* the heavenly Essence, out of which the divine Love floweth, and he attained the Earthly Essence, out of which, wrath Malice poison venome sicknesse and Misery floweth; and *lost* the Heavenly Eyes.

49. Al-

49. Also, he could no more eat after a Paradisical Manner, but he Imagined after the forbidden fruit, wherein Evil and Good were mixed, as at this day *all fruits* on Earth are mixed.

50. Thus the four Elements became stirring and qualifying or working him; for his will with its *Imagination* took the Earthly Kingdom in the Souls fire for a Lodging.

51. Thus he went away from the Spirit of God into the *Spirit* of the Starres and Elements, that received him and rejoyced it selfe in him, for it was now living and mighty in him; *before* it must be in *subjection* and servitude, but now it gat the Dominion.

52. There the Devil made *merry*, and derided God; but he knew not what lay behind, he knew not at all of the Crusher of the Serpent, who should *take away* his Throne and break his Kingdome in peeces.

53. Thus Adam sunk down into sleepe in the *Mazia*, for God saw that he could not stand; therefore he said

54. * *It is not Good that this Man is alone, we will make a helpe* * Gen. 2. 18. *for him, that may be with him, through whom he may propagate and multiply.*

55. For he saw the Fall, and came to *Help* him, in another way; for he would *not* that his Image should perish.

Reasons Objection

56. Reason saith: First. Why did God *suffer* the Tree to grow, by which Adam was Tempted? therefore sure it must *needs* be his will that Adam should be Tempted.

57. Secondly; Thus, will Reason also impure it to Gods will, and *supposeth* that God willed that Adam should Fall; Thirdly: That God willeth to have *some* Men to be in Heaven, and *some* to be in Hell, else he could have *hindered* the Evil, and have kept Adam, so that he had continued Good, and in Paradise.

58. Thus also the present World Judgeth; for it saith: *if* God had *not* made Evil, nothing had been Evil; seeing all hath proceeded from him, and he alone is the Creator, who hath made *all*, and so he hath made Evil and Good, else it would not be so; this will reason strictly Maintain.

59. Also, it thinketh; *if that* had not been which the Devil, and also Man, have looked upon and *Gazed*, and are become Evil; then the Devil had continued an Angel, and Man in Paradise,

Answer.

60. Yes dear Reason ; now thou hast the white and the Hub right : thou canst not fail if thou art *not blind*.

61. Hearken ! Why dost thou not say to the *Light* : why Sufferest thou the *Fire* to be ? How pleasant wouldst thou be, if thou diddest not dwell in the *Fire* : I would pitch my Tent with thee, but thou dwellest in the *Fire*, and so I cannot.

62. Say now to the *Light*, go out from the *Fire*, and then thou wilt be good and *pleasant* : and if the *Light* follow your direction, 'you will finde a great Treasure : O how would you rejoyce, if you could dwell in the *Light* and the *Fire* *not burn* you !

63. Thus farre goeth Reason ; but look upon it a right, with Magick Eyes, understand, with Divine and also with Natural Eyes : then *this* shall be *shewn* you, unless you are altogether Blinde and Dead.

* A foolish Virgin.
† 1 Cor. 2. 14. 64. Behold I offer it to your understanding, in a similitude. Seeing Reason is * † *Foolishness*, and understandeth Nothing of the Spirit of God ; I will so set it down as if I had power and were able to take away the *Light* from the *Fire* ; which yet cannot be, and see what would fellow upon it.

* Or root.

65. Behold, If I take away the *Light* from the *Fire* ; then First the *Light* would loose its * *Essence*, out of which it shineth ; Secondly, It would loose its *Life*, and be Impotent : Thirdly it would be captivated by the *Darkness*, and overpowred and be *extinguished* in it selfe,

and become Nothing ; for it is the *Eternal Liberty*, and an *Abyss* ; while it shineth it is Good ; and when it extinguisheth, it is Nothing.

66. Now behold further : what would remain of the *Fire* if I should take away the *Light* and Lustre from the *Fire* ? Nothing but a dry hunger and a *Darkness* ; it looseth the *Essence* and source or quality, it hungreth, and yet is nothing ; the *sulphur* which it had is a *Death* ; it consumeth it selfe while there is any *Essence* left ; and when there is no more, it becometh *Nothing*, an *Abyss*, wherein there is not the least footsteps or remainder of Any thing.

67. Now dear seeking Minde ; conceive of it but thus ; God is the Eter-

Eternal Light ; his power and source or quality, dwelleth in the Light, the Light causeth Meekness, and out of the Meekness cometh Being or Substance ; *that* Being or *Substance* is Gods Being or Substance, and the Source or Quality of the Light is the Spirit of God, which there is the * *Understanding* : there is no other God then this : in the Light is the Power, and the Power is the Kingdom.

* *Original.*

68. But Now the Light and the Power have onely a *Love-will* ; it desireth not Evil ; indeed it desireth Being or Substance, but from or out of its own Essence : understand out of the love and *sweetness*, for that is conformable to the Light.

69. But yet the Light ariseth from the Fire, and *without* the fire it would be Nothing ; without that, it would have no Essence : the Fire maketh Life and Mobility, and is *Nature*. Yet it hath *another* will then the Light, for it is Covetous and willeth onely to Consume, it taketh and receiveth onely, and climeth up aloft in *Pride*.

70. The Light receiveth not but *Giveth*, that the Fire may be preserved : the source or quality of the Fire is fierce wrath ; its Essences are *Bitter*, its Sting is enimicitious and unpleasant.

71. It is an Enmity in it selfe, it consumeth it selfe : and if the Light did not come to *help* it, it would devour it selfe, so that out of it would be *Nothing* : Dear seeking Minde, consider *this*, and thou wilt soon come to the Limit to Rest.

72. God is from Eternity, the Power and the Light, and he is called God according to the *Light*, and according to the power of the Light, according to the Spirit of the Light.

73. Not according to the Fire-spirit, for that is called his fierce *wrath*, his Anger, and is not called God, but the consuming fire of the Might and strength of God.

74. The Fire is called *Nature* ; the Light is not called Nature : it hath indeed the Fires property ; but *changeth* it out of fierce wrath into Love, out of devouring Consuming, into generating, out of enmity and hatred, & bitter woe and Torment, into Meek welldoing pleasant amiable desiring and a perpetual satisfying and fulfilling.

75. For, the Love desire, draweth the Meekness of the Light into it selfe : and is an impregnated Virgin, viz: with the Wit Ingenuity or Knowledge and *Wisdom* of the power of the Deity.

76. Thus it is highly known to Us ; what God and Nature is, as also the * *Byss* and *Abyss*, also the deep of Eternity ; thus we apprehend, that the Eternal Fire is *Magical* ; and is generated in the desiring Will, as is mentioned in the Second and Third Book.

* *Or the Ground*

77. Now

77. Now seeing the Eternal Abyſs is Magical, therefore that is Magical alſo, whatſoever is generated out of the Eternal: for, out of the Deſiring, all things are come to be: Heaven and Earth are Magical, and the *Minde* with the *ſenſes* or *Thoughts* are Magical: If we will but once know, or underſtand our ſelves.

78. Now, what can the Light do, if the fire lay hold of ſomewhat and devoureth it? ſeeing the Thing that is apprehended by the Fire, is alſo *Magical*.

79. Seeing then it hath a Life, and the Power and underſtanding of the Light, why doth it then run into the Fire?

80. The Devil was indeed an Angel, and Adam an Image of God, they had both the Fire and the Light, as alſo divine Wit Ingenuity or Underſtanding in them: Why did the Devil Imagine according to the Fire, and Adam according to the Earth? They were Free.

81. The Light and Power drew not the Devil into the Fire, but the fierce wrath of Nature; Why did the Spirit aſſent to be willing?

82. Whatſoever the *Magia* maketh it ſelfe, that, it hath; the Devil Made himſelfe Hell, and that he hath; and Adam made himſelfe Earth, and that he is.

83. God is no Creature, alſo no Maker, but a Spirit and an Opener. When the Creation was: we are to Conceive and apprehend of it thus.

84. The Fire and Light had together at once awakened, themſelves in the pleaſure delight and Longing, and deſired a Looking-Glaſs or Image according to the Eternity.

85. Moreover we have it in true knowledge, that the fierce wrath, viz; the Nature of the Fire, is no Maker, that hath made Nothing out of it ſelfe that is Subſtantial, for beſides that cannot be; but it hath made Spirit and Source or Quality.

86. But yet no Creature ſtandeth ſolely and bare in the Eſſence; if a Creature be, it muſt be out of a Subſtance, viz: out of the power of Sulphur; it muſt ſubſiſt in the Spiritual Sal, or Salt; and then out of the Fire Source or Quality cometh a Mercury, and true Eſſential Life; Moreover it muſt have a Glance or Luſtre, if it be to have underſtanding or knowledge in it.

87. Thus we know that all Creatures, ſtand in Spiritual Sulphur
* Or Subſtance Mercurius and Sal; and muſt not be onely Spirit, but it muſt be Sulphur;

phur ; wherein the *Fiat* standeth, viz: the soure *Matrix* to the Centre of Nature, wherein the Spirit is preserved.

88. *That is*, it must be substance, for, where there is no Substance, there is also, no *Creating*; whereas yet a Creaturely Spirit is no palpable Substance; but it must draw in Substance into it selfe through its

Imagination, else it would not subsist.

*Not Substance
is drawn into
the soul by
the desire of
imagination*

89. So then if the Devil drew fierce wrathfulness, into him, and Man Earthliness, what could the Love of the Substantiality of God, do to that: The Devil had indeed the Love and Meekness of God with the divine Substance *set before him* and offered to him, as also to Man, who will blame God, now.

90. But the fierce wrathful Essence was too strong, so that it overcame the love Essence; what can God doe to that? if a good branch be planted, and perisheth; what can the Earth do to that: It giveth thereto Sap and Virtue, why doth not the Branch draw the same to it?

91. Thou wilt say; its Essences are too weak, but what can the Earth do to that, and he also, who hath planted that branch: his will is to produce a good Tree for his pleasure and delight, and would eat of its fruit: but if he knew that the branch would perish, he would never plant it.

92. Thus we are to apprehend, that the Angels are Created not as one that setteth a Tree; but with the *Moving* of God, with both the Principles, as Light, and darkness; in which the Fire lay hidden; yet the fire did not burn in the Creating and in the Moving, as yet at this day it doth not burn, for it hath a principle of it own.

93. Why did *Lucifer* kindle *That*, the will existed out of his Creature, and not without or beyond him; he would be a Lord over Fire and Light, he would extinguish the Light, and Contemned the Meekness and would be a *Fire-Lord*.

94. And when he despised the Light, and his birth in Meekness, then he was justly thrust out: thus he lost Fire and Light and must dwell in the Abyss in the darkness; if he will have fire, he must strike it up for himselfe, and kindle it with his * Malice or Malignity in the * Or Evilness. *Imagination*.

95. Which yet doth not burn rightly to him, but onely in the Essential fierce wrathful source or quality, as the four forms in the Centre of Nature, do afford in themselves.

96. Viz:

96. *Viz:* Astringent hard rough and cold is one form, Bitter stinging enimicitious is the second form in the Centre, Anguish Woe & Tormentive source or quality is the Third, and with the Anguish, as in the stirring and life, he striketh up the fire, in the hard astringency, between the hard and bitter sting, so that it appeareth like Lightning; that is the fourth Form.

97. Now if there be no meeknesse, or substance of Meekness, then it giveth no light, but onely a Flash, for the Anguish willet to have the Liberty, but is too sharp, and getteth it onely as a *Flash*, that is, Fire, and yet hath no stability or Ground.

* As if it sent
forth Thunder-
bolts.

98. Thus, the Devil must dwell in the Darknes, and hath onely the fierce *wrathful Flash* in him, also the whole form or Condition in his dwelling is onely a fierce *wrathful Flash*; * as if it did continually Thunder and Lighten: Thus the Hellish property sets it selfe in the source or quality.

99. Thus we are to understand also in a *similitude*, concerning the Tree of Temptation, which Adam stirred up by his Imagination; he desired; and so the *Matrix* of Nature, set that before him which he desired.

100. But God did forbid him it; and commanded that he should not touch it; God would not have him do it; but the earthly *Matrix* would have Adam; for it knew in Adam the divine Power.

101. And seeing it was by the Devils Kindling become earthly; but not quite dead, therefore it † groaned after that which it was before, viz: after the Liberty; to be freed from the vanity; and in Adam was the Liberty; therefore it drew Adam

so that he Imagined.

* Gal. 5. 17.

102. And thus Adam Lusted against the Command and will of God, this is as Paul saith. * The Flesh lusteth against the Spirit, and the Spirit against the Flesh

103. Adams flesh was half Earthly and half Heavenly; thus hath Adams Spirit also by the Imagination brought a power into the Earth, and so the *Matrix* of Nature, gave him what hee would have.

104. He must be Tempted, to try whether he would stand an Angel in the stead of Lucifer; and therefore God Created him not barely an Angel, so that, if he should fall, and not stand hee might helpe him.

105. So that he might not perish in the fierce wrath: as Lucifer did, therefore he was Created out of Matter, and his Spirit was introduced into the Matter, viz: into a Sulphur of water and fire, that God might

3. Chap. Of the Miserable Fall of Man. Part I.

might again exgenerate a New Life unto him, as a faire pleasant smelling blossome springeth out of the Earth.

106. Thus also was the purpose of God; being he knew that he would not stand; concerning which *Paul* also saith; **We were fore-
seen, or Elected in Christ Jesus, before the foundation of the world
was laid.*

* *Eph. 1. 4. 1.*

107. That is; when *Lucifer* fell, then was not the foundation of this world yet laid, and yet then was Man clearly foreseen in the wisdom of God.

108. But being he should be made out of Three Principles; there was imminent danger in respect of the kindled *Sulphur* of the Matter; and though indeed he was Created above the Earth; yet he was extracted out of the *Sulphur* of the *Earthly* Matrix; as a fair blossome out of the Earth; and there was plainly danger.

109. And therein had the amiable blessed saving

Name

Jesus, Together, co-imaged it self as a Saviour and Regenerator; for, *MAN* is the greatest *Arcanum* or secret Mystery that God Ever wrought.

110. He hath the Figure, and is the Similitude, shewing how the Deity hath exgenerated it selfe from *Eternity*, out of the fierce wrath, out of the Fire, by the sincking through Death, into another Principle of another Source or *Quality*.

111. For thus is he also exgenerated out of Death again, and groweth out of Death again, into another Principle of another source or quality, and virtue or power; wherein he is quite free from the Earthlinefs.

112. And it is very good, that we are with the *Earthly* part fallen home to the Earth, in as much as we also retain the divine part.

113. For so we are wholly pure, and come wholly * per-

* *Note*

fect, without any Lust suggestion or infection, of the Devil, into the Kingdom of God again: and are a much greater *Arcanum* or secret Mystery then the Angels.

114. We shall also, as to the heavenly Substantiali-

ty, excell them, for they are flames of fire, throughly illustrated with the Light, but we attain the Great source or quality of the Meekness

G

Said St. Ignace 1545
Gathered Jerusalem - Children
I. Part. of the Miserable Fall of Man. Chap. 5.

ness and Love, which floweth forth in Gods *body substantiality.*

115. Therefore they do very wrongfully and falsly who say, God willett not to have all Men in Heaven * *He willett that all should be saved or helped: the fault is in Man himselfe, that he will not suffer himselfe to be Saved or helped.*

116. And although many be of an Evil * *inclination, that proceedeth not from God; but from the Mother of Nature; if thou layest the blame on God, thou lyest; Gods Spirit withdraweth it selfe from no Man.*

117. Cast away your Evil or wickedness, and enter into the Meekness, press into the Truth, into Love, and yeeld thy selfe up to God, and so thou wilt be saved or helped; for *therefore* is J e s u s Born, in that he willett to Save or help.

118. Thou wilt say: I am *kept back* that I cannot; yes indeed that is right; thou willett to have it so; the Devil also would have it so.

119. Art thou a * *Champion; why dost thou not strive or fight against the Evil? but if thou strivest or fightest against the Good, thou art an Enemy of God: dost thou suppose that God will set an Angels Crown upon the Devil?*

120. Art thou an Enemy? then thou art no friend, if thou wilt be a friend, then *for sake* thy Enmity and hatred, and go to the Father; and so thou art a Sonne.

121. Therefore: whosoever layeth the blame on God: is a *lyar* and *Murtherer*, as well as the Devil.

122. Art thou the Maker of thy own selfe? *Why* dost thou make thy selfe Evil? and though indeed thou art * *Evil Matter*, yet God hath bestowed his heart and Spirit upon thee; *take that* to you in your making, and you make your selfe Good.

123. But if thou takest Covetousness and high-mindedness, as also Voluptuousness and pleasure of the Earthly Life; what should God do with *that*: should God now sit in thy scornful high-mind? O no! that is not *his* source or quality.

124. But if thou sayest; I am of an Evil source or quality; and cannot, I am kept back.

125. Very well: Let the Evil source or quality, be as it is: but

go thou with thy *will-Spirit* into

Gods love-Spirit, and give up thy selfe into his Mer-

cy: thou wilt once well be freed from the Evil source or quality.

126. The

For what we Love or delight in, such is the Image of the Soule. If it be Faith & Obedience to Christ, then we have a Heavenly Image

*Christ
Have
or people
Foot
But they
Propensity or
Complexion.
Therefore
man
was
free-will
like a souldier.
and must
not
sin and
his world
for what
Of an Evil
Complexion.
makest
of thy self
that thou
art by thy
will
for that
thou art
thy own maker*

126. The Evil source or quality is out of or from the Earth, if the Earth get the Body, then it may take away its Evil, but thou art and remainest to be one Spirit with and in the will of God; in his Love.

127. Let the Evil Adam be gone; there will a good and new one Sprout forth out of the Old, as a fair Blossome, springeth out of the stincking Dung: onely have a care thou retainest the Spirit in God;

128. Concerning the Evil Body which sticketh full of Evill Affections, there is not much to be done: if it be inclined to Evill, do it the less good; give it no occasion to wantonness.

129. To keep it in subjection is a good Remedy; to be full and frolick, is at length, to make the Affs perfectly to wallow in the Mire, where it defileth it selfe sufficiently like a Swine.

130. To be sober, and to lead a Temperate life, is a Good purgation for the Evil Affs, not to give it that it lusteth after, to let it fast often, so that it may not hinder Prayer, that is good for it; it, is not willing,

but the understanding must be Lord; for it beareth Gods Image. or likeness

131. This Latine doth not relish well to the Rational World: in the Lust of the Flesh; but seeing that reliseth it not, but drawes into the place thereof meer vain Earthly Voluptuousness and pleasure, and swalloweth them into it selfe; therefore is the Anger stirring in them, that draweth them continually with Adam out of Paradise, and with Lucifer, into the Abyss, and there thou wilt swallow and devour to the full what thou hast here willingly drawn into thy selfe.

132. But thou shouldest not lay the blame on God; if thou dost thou art a Liar, and an Enemy of the Truth; God willeth no Evil, also there is no Evil Thought in him: he hath only one Source or Quality, and that is, Love and Joy.

133. But his fierce wrath, viz: Nature, hath many Sources or Qualities; therefore let every one have a care what he doth, every Man is his own God, and his own Devil: that source or quality which he inclineth himselfe, or yeeldeth himselfe up into, that leadeth and driveth him; and he is the Work-master thereof.

134. It is a great Misery that Man is so blind, that he can not know what God is: for all, that he liveth in God.

135. And yet there are Men that forbid such a thing, that Man should not search what God is, and yet will be Teachers of and for God: verily, such are even Teachers of and for the Devil, that he may not be known.

Rest in its
Benefit

according
to his own
will & desire

* Act. 17. 28.

The Sixt Chapter.

Of Adams Sleep: How God made a Woman out of him; and how he became quite Earthly: also how God by the Curse hath withdrawn Paradise from him.

I.

WHen Man became weary and tired, he fell into a sleep, viz: into the *Magia*, it was with him as if he were not in this world, for all his Senses or Thoughts ceased, the wheel of the *Essences*, passed into a Rest.

* The Spirit of the Body.

2. He was as it were Essential Not Substantial, he was altogether like the *Magia*; for he knew nothing of his Body; he lay, as dead, but was not Dead, but * the Spirit stood still.

3. And then the *Essences* have their *Effect*, and the Spirit of the soul onely seeth or discerneth; and there is *pourtrayed* in the sydereall Spirit, all whatsoever the starry heaven bringeth forth.

† Or is overcome with Gazing.

* Qualifie or operate.

4. And stood Magically, in the Mind as a Looking-Glass on which the Spirit of this world † *Gazeth*; and conveigheth whatsoever it seeth in the Looking-Glass into the *Essences*; and the *Essences* flow forth therein: as if they did perform the work in the Spirit, and pourtray it in the Spirit: which are *Dreames* and Representations, or

Figures.

5. Thus, we are to know, that when the Earthliness wrestled with Adam, and that he Imagined thereinto; he became instantly infected thereby, and in his *Minde* became dark and stern.

6. For the Earthliness began to qualifie or operate like water, that beginneth to seeth by the fire: the source or quality of the Starres became stirring, and were now, Lord, of the **Body**.

† Gen. 2. 21.

7. And now Moles saith very right † God suffered a Deep sleep to fall upon him: that is, being his Will-spirit Imagined after Earthliness, God let him fall down; for he brought with the Imagination earthliness

ness into the heavenly Substantiality, and that, the Spirit of God which is a Spirit of Light, *would not have.*

8. For, Adams Spirit was a *Creature*, and proceeded forth out of Gods *Love-spirit*: therefore indeed it did not willingly leave him; but the Earthliness had already captivated him.

9. And when *that* left him, then he sank down in impotency, and fell home to the Third Principle, viz: to the Starres and the Four Elements thus he lay in the Earthly *Magia*, and was not yet wholly Earthly.

10. He lay in the *Mystery*, between the Kingdom of God and of this world, where both the *Fiat's* viz: the divine and the Earthly, were stirring in him: and now the Two Kingdoms, viz: of God and of Hell, were first in *strife* about Man.

11. And so now, if the dear Name *JESUS*, had not been * incorporated in Adam, even *before* his Creation, as in the substantiality of God, wherein the Virgin of Wisdom stood, wherein Adam was *created*, he would indeed have slept *still* and have been in the Earthly Death. * Or Imaged.

12. And this is the cause; why the Second Adam † *Christ*, must rest † *Math. 12.40.* till the Third Day, in the Earth, in the first sleep of Adam; and awaken or raise up the first Adam again out of the Earthliness.

13. For *Christ* had also a soul and spirit out of Adam, and the precious Dear word of the Deity, together with Gods Spirit, awakened and raised up again in *Christ's* flesh, the dead substantiality of the *Sulphur*; viz: the Body, which, in Adam, was dead; and put it again into the power of the Majesty of God, and therewith, *US all*.

14. All those which with their Faith and *Imagination*, in *Christ's* flesh and blood, in his Death and Rest, go into the Earth; they sprout all, with their Spirit and will, forth, in the *divine* substantiality, and are a fair Blossome in the Majesty of God.

15. And God, the Eternal word and power, will at the last day awaken and raise up in himselfe, with his spirit, the *dead Body* which with *Adam* is fallen home to the Earth.

16. For, *Christ's* soul and Flesh, *which is also* our Soul and Flesh; understand it right, that part which *Adam* received out of the divine substantiality: hath God, through and in the Death of *Christ*, *separated* from the Earthly source or quality, and hath awakened and raised it up, and introduced it into the divine substantiality again, as it was before the Time of the World, and *US*, in and with him.

17. And we are onely *wanting* in our giving up our selves into it: in that we *suffer* the Devil to with-hold us: for our death is broken, our sleep is become a Life; and that, in *Christ*, and through *Christ*, in God, and through God, in the Eternity, with our *Bys* or Ground,

our Desire
see forward
or Bottom
in

in the *Abyss*, viz: in the *Majesty* without or beyond the fiery Nature.

18. O *blindness*, that we know not our selves ! O thou Noble, *Man* ; if thou knewest thy selfe, who thou art, how woulst thou rejoyce ? How woulst thou give the Devil his Arrant *to be gone*, who day and night endeavoureth to make our Minde Earthly, that we should not know our true Native Country ; out of which we are gone forth.

19. O, miserable *Corrupted* Reason, if thou knewest but one little sparke of thy first Glory, how woulst thou pant after it.

20. How very amiable and blessed is but the *glimps* of the divine substantiality ? How *sweet* is the water of the Eternal Life out of Gods Majesty ?

21. O ! Most worthy *Light*, draw us into thee again, we are now, with *Adam* fallen asleep into the Earthly source or quality : O ! come thou most worthy Word, and awaken or raise us up, *in Christ* !

22. O ! thou most worthy Light : for thou art indeed appeared, destroy and break now the Devils Power, which holdeth us captive ; break the power and Might of the Antichrist and of *Covetousness*, and deliver us from the Evil one.

23. Awaken and raise us up, O Lord ! for we have long slept in the Devils Net in the Earthly source or quality ; let us yet once see thy salvation.

24. Bring forth the New Jerusalem ; *It is Day* : why should we sleep in the Day ?

25. O ! Come, thou breaker through Death, Thou Powerful *Saviour* and Conquerour, and break in pieces the Devils Kingdom upon Earth : Give us, Poor sick *Adam* yet a Cordial draught out of *Sion*, that we may refresh us, and go into our true Native-Country.

26. Behold all *Mountains* and Hills together with the *Vallies* are full of the glory of the Lord ; it springeth

* The spirits
answer.

eth up as a sprout, who will hinder it? *Hallelujah.*

27. Now when Adam was fallen asleep, he lay in the Mystery as in Gods *Wonder*, what it did with him, that was done.

28. Thus the incorporated or Imaged Name J E S U S moved the *Fiat* again in two Forms, viz: in both the *Tinctures*, of the Fire and of the Water.

29. For, this *first* Image was now fallen home to the Name J E S U S in the word of Life: and so now the word of Life was the *Second* Creator, understand, with the incorporated or Imaged Name J E S U S, which would become Man: that severed the two *Tinctures* one from another, viz: the *Tincture* of the Fire and of the Light.

30. Yet not wholly in the power, but in the substantiality; for, in the Substantiality of the *Tincture* of the Light, was the *Sulphur* of *Venus* of the Love, in which *Adam* should and could impregnate himself: The *Fires Tincture* gave soul, and the *Lights Tincture* gave Spirit.

31. Viz: an Image according to the outward Image, the fire-Life Imagined after the Light-life: and the Light-life after the Fire-life: viz: after the *Essential* power out of which the Light shineth.

32. This was in Adam, but *One*, for he was Man and * Wife.

* Or Woman.

33. And the word of Life, took the *Tincture* of *Venus*, with the heavenly and earthly *Fiat*, from Adam, also a Rib or Bone out of his Side, as also the *half Cross* in the Head.

34. Which is the *Character* of the Holy Trinity: Marked by the word of Life, viz, with the Severe Name of GOD, * GOTTES: which * GOTTes beareth such a Character. T.

35. **T** signifying the *Cross* of Christ; on which he should suffer Death; and New regenerate *Adam* again, and in the Name J E S U, introduce him in *Ternarium Sanctum*, into the Holy Ternary.

36. All these, the *Fiat* took into it selfe, together with all *Essences* of the Humane property, as also the property of the souls Fire, but in *Venus's Tincture*, not according to the might and strength of the *Center*; and Separated it into the whole form of Man.

37. Thus was the Woman built, with all Members of the feminine properties, as they still have them: For, the Spirit of the great world, *Spiritus Majoris Mundi*; had now the strongest *Fiat*, and figured the woman in such a form, as it could in possibility.

38. For the Angelical Form was gone: the propagation must now

now be in A Beastiall Manner.

39. And so also there was given to Adam, being he was fallen home to the Earthly *Magia*; a *beastial* form and shape of Masculine Members, and Adams generating was given to the *Fiat*: and that maketh a similitude of him, out of him.

40. If he had continued heavenly *Minded*, then he had himself generated heavenly; but now the Earthly *Fiat* did it; and his outward body became a Beast; he lost also the heavenly wit or *understanding*; and the Power of the *Omnipotency*.

41. Beloved Reader thus thou art to know, that the Second Adam Christ hath *not in vain* suffered himselfe to be Crucified, and with a Speare to be pierced in his side, nor hath in vain shed his blood; here lyeth the Key.

42. Adam was broken in the Side by the Rib for the Woman, into that very Side must *Longinus's* Speare, with Gods fierce wrath, come; for it was come into Adam, and out of Maries earthliness, into Christs Side also.

43. And the Blood of Christ must *drown* the fierce wrath and take it away from the First Adam; for the Second Adam had also Heavenly blood, that must drown the Earthly Turba, that the first Adam might be whole again.

44. Let this be told you, ye Children of Men; for it is become known in *Ternario Sancto*, in the Holy Ternary; and not in *Supposition* or Opinion: it concerneth both Soul and Body; take heed what you do.

45. Thus now the humane propagation began in a beastial manner; for Adam retained the *Limbus*; and his Eve the *Matrix* of *Venus*, for, the Tinctures were divided.

* Whole.

46. So now Each Tincture is an * entire or total *Magia*, viz: a desirous longing, wherein the Centre of Nature is generated, and that in the *Sulphur*.

47. Thus then in the *Sulphur*, is again the desirous *Magia*, together with the Tincture; and yet can not come to Life, except the Tincture of Fire come into *Venus's* Tincture; and *Venus's* Tincture, can awaken no Life, it is too weak, so that life cannot be therein.

48. And both the Tinctures desire also the Life; and so the vehement *Imagination* of Man and Wife, beginneth, so that the one desireth to mix with the other.

49. For, the power of the Essences willetth to be living; and the Tincture driveth on that, and desireth the same.

50. For, the *Tincture*, is from or out of the Eternal Life, and yet is shut in with the Substantiality: and in that respect it willet to live, as it hath done from *Eternity*.

51. And therefore the Man longeth after the *Matrix* of the Wife; and the wife after the *Limbus* of the Man.

52. The Woman hath a *Watery Tincture*; and the Man, a *fiery*, the Man soweth Soul, and the Woman Spirit; and both in *flesh*, viz: *Sulphur*: Therefore is Man and Wife but one Body, and together a Child.

53. And therefore ought to continue together; if they Once Mix, for they are become one Body: and whosoever mixeth with another or separateth from one another, they break the Order or *Ordinance* of Nature, and such a one is like a Brute beast, and considereth not that in his seed the Eternal Tincture lyeth, wherein the divine Substantiality lyeth hid: and in that regard; will one day, in the wrath-part, be *awakened*.

54. Also that is a *work* which will follow after Man in the shadow, and its source or quality, will one day be made stirring in the *Conscience*.

55. For, the Tincture, in the Seed, ariseth out of the Eternity; it is *not* transitory; it appeareth in the Spirits form, and passeth into the *Magia* of Man; out of which it hath generated and shed forth Man.

56. Mark this ye Whores and Whoremongers, what you work in *private* Corners many times with great falshood and wickedness, that passeth into your Consciences, & becometh to you an Evil *Gnawing* Worm.

57. The Tincture is an eternall Substance; and it *would* fain be in the Love of God; but if ye cast it into a false or impure Vessel in *abomination* and inordinateness, then it will *hardly* attain Gods Love, and then it passeth with its Imagination again into the first Place, viz: into *you*.

58. If it be come to be false in a false Vessel, so that it can not *rest*; then it will gnaw you indeed, and also pass into the *hellish* abyss in the *Conscience*.

59. It is no Fiction or jesting Matter; be not so Beastial; for a Beast hath its Tincture meerly from this world, but *you* not so, ye have it out of the Eternity, and that which is Eternal dyeth *not*.

60. Though indeed you destroy the *Sulphur*, yet the will-Spirit in the *Sulphur* with the Noble Tincture, passeth into the Mystery; and each Mystery taketh that which is its own; and that Mystery at the last

Day, when the Spirit of God will move it selfe in all the Three Principles, will be **Manifested**, and there you will see your

* Fine or Good-ly. * fair Works.

61. Thus the great Mercy of God over all the Generations of Mankind, is highly known to us, that God would help Man thus; else if God had ~~not~~ the beaſtial property, he would at the ſame inſtant have created a Man and a Woman; he would not have made *One alone* with *the Tinctures*.

62. But God knew well the Fall of Man, as alſo the Treachery of the Devil, which thus with or by Eve was brought to deriſion; The Devil ſuppoſed thus, when Adam fell down into a Sleep; Now I am Lord and Prince upon Earth; but the ſeed of the Woman hindered that.

63. We are to underſtand the awakening of Adam out of his ſleep; he ſlept in the heavenly world, and awaked to the Earthly world, the Spirit of the great World awakened and raiſed him up.

† Gen. 2. 23.

64. Then he ſaw the Woman, and knew her, † *that ſhe was his fleſh and his Bone*, for the Virgin of the wiſdom of God, was yet in him; and he looked upon her, and Imagined into her; for ſhe had gotten his Matrix; as alſo the Tincture of Venus; and ſo inſtantly the one Tincture received the other by the Imagination: therefore Adam took her to him, and ſaid; * *Man ſhall call her Woman, becauſe ſhe is taken out of Man*.

* Gen. 2. 23.

65. Alſo Eve is known to be no Pure immaculate Virgin, as alſo all her Daughters; The Turba hath deſtroyed the Virginitie, and Made the

pure Love Earthly; **the Earthly Imagination deſtroyeth the right Virginitie.**

66. For, Gods wiſdom is a pure Virgin; in which Chriſt was conceived; and in a right Virgin-like Veſſel became Man, as hereafter will follow.

67. Thus alſo could not the Earthly Virgin continue in Paradife; though they were yet in Paradife, alſo they had both of them the Paradifical Source or Quality; but mixed with Earthly longing.

* Gen. 2. 25.

68. * *They were Naked*, and had the beaſtial Members for propagation, and knew it not, alſo they were not aſhamed: for the Spirit of the Great World had not yet the dominion over them; till they did eat the Earthly

Earthly fruit, and then * *their eyes were opened*, for the Heavenly Virgin of Gods wisdom departed from them, and then they first felt the Kingdom of the Starres and Elements.

69. When the Spirit of God withdrew forth, then the Earthly Spirit with the *fierce* wrathful source or quality, drew in, and there the Devil gat an entrance and infected them, and brought them into the fierce wrath and Evil Malice or *Malignity*: as it is still at this day.

70. For, the wrath of God out of the Eternal Nature, which the Devil hath kindled and awakened, *sticketh* in the Earthly Centre: also, no life can be generated, unless the Centre be awakened; for the Principle standeth in the Fire, wherein all Life standeth: and the Centre of Nature hath fierce wrathfulness in its forms.

71. Therefore it is this only that will do it: *stoop and submit thy self, and enter into Meeknesse*, and let thy Life be right and just.

72. For, the Life is Fire, and the Lifes *Image*, which is the similitude of God, that is in the Light, viz: in the Love-fire.

73. But the Love-fire doth not afford or give the Centre of Nature, and therefore the Devil alwaies supposeth that he is a greater Lord then the *Creatures* in the Love-fire.

74. Indeed he is more strong or stern, but he liveth in the darkness; and devoureth the strong or stern Substantiality, into himselfe, and therefore also he is an *Enemy* to the Love.

75. And we are to know, that the Devil is in fault, and the Cause, that Man was created in his stead; also, we are to know, that *he* is guilty of Mans Fall.

76. Although *Adam* and his *Eve* (when God had divided Adam) could not stand: they were indeed in Paradise, and should have eaten paradisaical fruit, after an Angelical manner: but they have *not* eaten thereof; for the Tree of knowledge of Good and Evil, was more acceptable to them.

77. And *Eve*, as soon as she was made, imagined into or longed after the Tree of Temptation: and though Adam did open the Commandement, and made it known to her, yet the Lust or *longing* was onely after the the Tree.

78. For, the Earthly Essences, were not yet Manifested in Adam and Eve, they were yet captivated, therefore + they drove so on into + The Essences. the Lust, for + they would needs be Lord.

79. And this came to pass through the *Infection* of the Devil, through his,

Double Entry
Only God
to Rule in
one man
Gen. 3. 5. 6.
woman
is vexation
miserery
Gen. 3. 5. 6.
He
not knowing
it
were better
** Or Carcass.*
** Or get our li-*
ving.

Ascendent false or wicked Im-

agination: and therefore he laid himselfe in the form of a Serpent, at the Tree, and praised the fruit to Eve, * *that it maketh Wise or Cunning.*

80. Yes Wile and Cunning indeed, to know Evil and Good, misery enough; for a *Twofold* source or quality to rule in one onely Creature: the *not* knowing it were better.

81. He telleth them, Lyes, and Truth, together * *they shall be Cunning or Wise, and their Eyes shall be opened.*

82. Yes sufficiently; they quickly saw, that with the Earthly source or quality, they were fallen home to the Spirit of this world, so that they were Naked, and knew their Earthly Members, they came to have entrails in the Body, and a *stinking* † Sack of Worms, full of woe and misery, in anguish and Toyl; as is mentioned in the Book of the Three Principles, and so we see now before our eyes, what manner of Paradisical Angels we are, and how we must generate and * nourish our selves in Anxiety care and Misery; which should have been done after another manner.

83. Thus we sufficiently know *Adams* Fall, and *why* he could not continue in Paradise: and what Paradise was; which is, *still*, to this very day: onely it beareth not Paradisical fruit, and we have not the Paradisical source or *Quality*, and Eyes: and so we see it *not*.

84. For God hath * *curst the Earth for Mans sake*, so that Paradise springeth no more through the Earth; for it is become 'a † *Mystery*; and yet it is, *continually, there.*

85. And into that Mystery the souls of the Saints *depart*, when the Earthly body separateth it selfe from the Soul.

86. It is *in* this world; and yet is *out* of this world; for this Worlds quality or source, toucheth it not.

87. The *whole World* would have continued to be Paradise, if Adam had Continued in Innocency, but when God pronounced the Curse, then Paradise departed.

88. For Gods *Curfing*, is fleeing: *It* is a fleeing, not departing away, but a going into another Principle, viz: *into himselfe.*

89. For the Spirit of God, proceedeth forth from God *into* the Substantiality, but when this Substantiality became Earthly, and that the Devil dwelt therein, who was Gods Enemy, then the *spirit* of God, *pas-*

* Gen. 3. 17.

† Locus Beatorum.

passed into its own Principle ; viz: into the Love ; and departed out of the Earthliness ; and there it standeth now presented to Man in the *Light of Life*.

90. So that whosoever now *desireth* to Enter into the Love of God ; let him go with his will-Spirit into Paradise ; and then Paradise will spring up again into or in his *will-Spirit*, and he will receive on-to his Image again, the Heavenly Substantiality, in which the Holy Spirit *ruleth*.

91. Let *this* be a Pearl to you, ye Children of Men ; for it is the true Ground ; whosoever seeketh and findeth it, he hath meer Joy therein : It is * *the Pearl which lyeth hid in the field, for which one* * Mar. 13. 44. *sold all his goods and bought the Pearl, of which Christ speaketh.* 46.

92. Thus also we may know + *the Cherubine, which draw Adam and Eve out of Paradise*, viz: the stern or strong Angel ; which signifieth the Cutter off of the *Earthly life* from Paradise, where Body and Soul must part asunder. * Gen. 3. 24.

93. It is indeed known to Us : that Adam and Eve, were driven away out of the place, where the Tree of Temptation stood ; for, Paradisical fruit stood there ; which they should no more see nor Eat, for the Heavenly *belongeth not* to the Earthly.

94. Also, the Beasts were driven out, in respect of the Evil Tree ; for, they could not eat of the Paradisical fruit : but of this Tree, *Every beast* could Eat, for it was Earthly.

95. Thus must they leave Paradise : for God had clothed them, through the Spirit of the Great World, + *with the skins of Beasts in-* + Gen. 3. 21. *stead of the Heavenly Clothing of clarity and brightness.*

96. And he had pronounced their *sentence*, what they should doe and suffer in this World, what they should thence forward Eat, and how they should nourish themselves or * *get their living, in Care and Mi-* * Gen. 3. 17. *sery, till they should return altogether, to the Earth from whence they* 18. 19. *were extracted* as to one Part.

The seventh Chapter.

*Of the promised Seed of the Woman, and Crusher
of the Serpent.*

I.

NOW then, Adam and Eve, standing *thus*, as Man and Wife, in Paradise; and having yet the heavenly source or quality and Joy, though Mixed, the Devil could not endure that; for his Envy was too great.

2. Seeing he had overthrown *Adam*, and brought down his Angelical form: he looked now upon *Eve*, viz: the Woman out of *Adam*, and thought: she might conceive Children in Paradise, and remain in Paradise, thou wilt therefore seduce her, that she may eat of the *forbidden fruit*, and so she will become Earthly, and then thou maist reach into her heart, and bring thy Imagination into her, and so shalt get her into thy Kingdom, and thou shalt continue still *Prince* in the Third Principle upon Earth.

3. Which he then also did, and perswaded her to the Evil fruit, so that * *she laid hold on the Tree and brake off an Apple; and did Eat, and gave also to Adam.*

4. Now when *Adam* saw, that *Eve* did not Instantly fall down, and dye, *he did Eat also*, for the Lust was in both of them.

5. This is the Bitt, upon which Heaven and Paradise departed: where the * *Cherubine*, viz: the * *Cutter off*, with the *Naked sword* came and stood before the Door, and suffered them no more to come in-
to Paradise.

6. His Sword was that of the *destroying Angel*, which now cutteth Men with heat, cold sicknesse, necessity and Death; and at last cutteth off the Earthly Life from the Soul.

7. When this Sword was to be broken in the Death of Christ, then * *Math. 27. 51. the Earth Trembled, and the Sun lost its shining Light; and the*
† *Luk. 23. 45. Rocks cleft in sunder* before the strong Might of God, which thus brake Death in peeces.

8. † *Math. 27. 52. Thus also the Graves of the Saints, Opened; and their Bodies went out from Death again*, for the Sword was broken, and the Angel which

which Guarded Paradise, was done away: and the Bodys of the Saints, went into Paradise again;

9. But here, when Adam and Eve, did eat the Earthly fruit, they † fell among Murderers, who wounded them and cast them out; and † Luk. 10. 30. let them lie half dead.

10. Their going forth out of Paradise, is the † going from Jerusalem to Jerico: for, they went out of Heaven into this Evil corrupt World, into the house of Sinne.

11. Where instantly, in their Minds, in the Centre of Nature, the wheel of the Senses or Thoughts began to qualifie or Operate in the Earthly source or quality: where one sense or thought was against and Contrary to the other, where Envy, Pride, Covetousness, Anger and Contrary opposite will, sufficiently flowed forth upon heaps.

12. For, the Noble Light of Love, was extinguished, which maketh the fierce wrathful source or quality, amiable, friendly and meek, in which, the Spirit of God worketh, and the fair Virgin of Gods Wisdom resteth; they went out from the fair Wisdome.

13. God had created Adam in the chaste Virgin of his Wisdome: but he became in the presence and stead thereof, an Evil Earthly Opposite * Woman, with which he must live in this bestial form in meer care anxiety and necessity.

14. And, out of his fair Garden of pleasure, which he had in him, there came an Opposite Thorny and Thistly Garden; whence yet he somewhat sought the † Virgin-like fruit.

15. But it went with him as with a Theefe, who hath been in a fair Garden to keep it; but is for his Theft cast out from it, and yet would fain eat the fruit thereof, but cannot get in, but goeth round about the out-side, and reacheth over with his hand after the fruit, which yet the Gardener snatcheth out of his hand again, and he must go away lamenting, and cannot satisfie his Lust or longing.

16. Thus it goeth also with him concerning the Woman, when he was in Gods Love, and the Woman in him a chaste Virgin, in Gods Sweetness and Wisdom, then he did eat of her fruit, and could very well refresh or delight himself with his own Love in the Matrix of Venus.

17. For, the Fire-Tincture, hath a great Joyful recreating delight in the Lights Tincture, and that he had in himselfe, he was Man and Wife.

18. But now he must go round without that Gardine, and touch the Tincture of Venus, but with one Member, whereas yet the Inward Tin-

* By the word Woman understand the divided Body: see the Three Principles, cap. 13. vers. 1. Virginal.

Tinctures in the seeds receive one another, and labour to produce a Life.

19. But the outward Body is not worthy, that it should enjoy the Inward Joyful qualifying or operation, wherein the souls Life is sown.

20. The inward Essences onely enjoy that; for they are out of the Eternal; but the outward Beastial *A/s*, bringeth or affordeth onely a beastial Longing or Lust.

21. He knoweth nothing of the Joy of the Essences; when one *Tincture* cometh into the other, and what is done then: where there is yet somewhat of Paradise; but the Earthly Essence mixeth it self suddenly therein, and it is but as a joyful *Glimpse*.

22. Wherein the will to Life, becometh generated, which afterwards driveth on, and impregnateh it selfe with *Sulphur*, till it may reach the Principle, and strike up fire in the *Centre*, wherein then there is a true Life, and again a Soul is generated.

23. Now when the fair Image thus departed away from Gods Love, then it knew it selfe, that it was come into another Source or quality; then began feare and terrour before the fierce wrath of God, for it began to qualifie or operate in them, they looked one upon another and perceived their Beastial form, and *that they were Naked*.

* Gen. 3. 7.

† vers. 8.

|| Or Braided the
Stalks of the
leaves together.

24. And then sure the Devil Danced, and God was derided, for *† they were afraid, and crept behind the Trees* and took leaves from the fig-trees; and *wreathed them together*, and held them before their shame.

25. For, the heavenly Virgin was gone, they knew the fall and were ashamed: that is, the Soul, which is out of the Eternal, was ashamed of the Beastialnelle, as it is at this day, when we are ashamed of our beastial Members.

* Or Beastial
Kind.

† Or white
Apron.

26. And hence it is, that the Woman Clotheth her selfe with a white *†* covering before her shame: that the Spirit of the Soul, which glanceth forth at the Eyes, be not disturbed, for it knoweth the *Matrix* of *Venus*, which also as suddenly in the Man or Masculine beginneth to Imagine upon it or Lust after it.

27. Which, if the Woman clotheth her selfe with Black, and Covereth her Eyes, it not easily Effected; but onely by Imagining or Lust-ing.

28. But else, instantly both the Tinctures, of the Man and Wife catch one the Other in the Eyes, where the Spirit glanceth forth.

29. Now, when Adam and Eve stood thus in terrour, before the Anger

ger of God, * God called Adam, and said; Adam where art thou? and * Gen. 3. 9. 10. he said: Here I am: I was afraid, for I am Naked.

30. And he said; Who hath told thee that thou art Naked? Hast thou not eaten of the Tree, that I forbade thee: and he said; the Woman gave unto me, and I did Eat.

31. † And he said to the Woman, Why didest thou this; she said, the † vers. 13. Serpent beguiled me, so that I did Eat.

32. Here we understand the great Love of God; in that God called Adam again, that he should know, seek and finde himselfe; and turn again to God.

33. For, Adam had been in God; but he was gone out from the Love out of the Second Principle into the Third.

34. Wherefore, God said. Where art thou, Adam? dost thou not see thou art no more in Heaven? he turned his friendly Countenance again to one part in Adam understand in that part which he had received out of the heavenly Substantiality, and glanced upon it againe with his Spirit.

35. And † said to the Serpent, the Old Devil: Seeing thou hast done † Gen. 3. 14. this, cursed art thou.

36. And to the Creaturely Serpent; which must now be a Creature; for the Devil had turned himselfe into the Form of a Serpent; therefore must the Serpent also continue: to it he said, Thou shalt go upon thy Belly, and eat Earth.

37. Seeing it had seduced Man, so that he was become Earthly, therefore should also the Devils Image be Earthly, and devour the fierce wrathful Earthly source or quality, viz: Poyson; that should now be its source or quality.

38. And here we are to know: that the Devil figured or framed to himselfe the Serpents Image from the Constellations and Elements, through his Imagination, for he had great Powers, till the Lord wholly cursed him; and set the Dear name JESUS, for a Mark or limit of separation; and there his great power was laid.

39. For, he said to Adam and Eve; the seed of the Woman shall crush the Serpents head: and Thou, understand, the Serpent shalt sling him in the heel: that is, in Gods fierce wrath thou wilt slay him. Gen. 3. 15

40. But he shall sprout forth out of Death, and crush thy Head; that is take away thy power and overcome the wrath, with the Love.

41. And here in this place, hath the word of the Promise, of the seed

* IHS

of the Woman; * which was the Dear Name I H E S U S, with its Character, *Imaged* it selfe in the Light of the Life.

42. And likewise in that Character, hath *Imaged* the highly precious Virgin of Gods wisdom, in which; Christ, as the destroyer of Death, should *become* a true Man; and take away the *power* of Death, and destroy the Devils sting.

† Rev. 19. 15.

43. Which there should † *tread the Winepress of the fierce wrath* and anger, and enter into the Anger viz: into the Center of the Fire, and quench the Fire with his heavenly Blood; and with the water of Meeknesse out of the fountain of the Heart of God.

44. And know assuredly, that if the Word of the Promise, had *not* *Imaged* it selfe in the Light of Life, when Adam and Eve fell into the Earthly source of quality, then would the Spirit of the soul have *become* a fierce wrathful Devil, and the Body an evil Beast, as indeed it is now, and *if* the Elementary Water did not allay the *insolency* of the Fierce wrath, Men would well see; how many a one *would be* a devouring Devil.

45. Thus now we are to consider and Conceive, that the world before Christs becoming Man or Incarnation, *were saved* in this *imaged* or *imprinted* Word and Name.

46. *Those* who have put their will into God, *they* have received that word of Promise; for, the Soul was received thereinto.

47. For, the whole Law of Moses, concerning the *Sacrifices*, is throughout nothing else, but a *Type* of the Humanity of Christ: of what Christ in his Humanity, did perform by his Sacrifice, that which *he* did perform with his Blood and with his Love, in drowning the Anger of God; that, Moses did perform with the *Sacrifice* with the Blood of Beasts.

48. For, the word of the Promise, was in the Covenant, and God for the Time, represented the figure, and *permitted* himselfe to be attoned or reconciled in the Covenant, with or by a *Similitude*.

49. For, the Name *Jesus*, was in the Covenant, and that attoned or reconciled through *Imagination*, the Anger and fierce wrath of the Fathers Nature.

50. The Jews indeed understood not that; but the *Covenant* understood it well; for the Beastiall Man was not worthy to know it, till Christ was born, and then went the sound forth.

51. Which yet after a *short* time, was covered again, by the Antichrist

~~Christ in Babel; for, the Beastial Man of wickedness malignity of
nature, is not worthy of the most precious Name JESUS.~~

~~52. Also it doth not belong to the Beastial part, but to the divine
part; the Beast must remaine in the wilde Earth; and at the last~~

~~Judgement Day, be consumed
through Gods Fire; but the heavenly part shall~~

~~be introduced into the divine power.~~

53. Therefore it is an abomination to God, that Man should so
pride himselfe *with* the Beast.

54. The Beast is not the Image, as the Sacrifice of Moyses was not
the atonement or reconciliation, but the Covenant of Grace, and the
word of Life in the Covenant.

55. The Circumcision of the Jewes, that they were to Circum-
cise the Male Children *onely*: containeth rightly in it selfe, as follow-
eth.

56. Adam was the one onely Man that God Created, and in him
was Gods Image, Eve, his wife, God would *not* Create, generation was
to be out of one onely.

57. But seeing he fell, so that God must make him a wife, then came
the Covenant and promise again upon *One* onely; that all should again
be regenerated and new born out of one onely, viz: out of the *Second*
Adam; not out of the Virgin Mary, but out of Christ the Heavenly
Adam.

58. For, the *First* Mans Bloud, that is, Adams, which he received
out of the Substantiality of God, *was so avail*; and not the Earthly
blood of the Woman, in that Adam was become Earthly, and a Wo- *To doe the*
man must be *contrived* for him, *therefore also was onely the Masculine thing.*
Kind Circumcised.

59. And Christ must take upon him the Masculine Forme, though
inwardly he stood in a Virgin-like Image; *that* the purpose of God
might stand.

60. For, the Mans property, viz: the Fires, *must Ruler* and the Wo-
mans property, viz: the Lights, *must allay* his Fire: and bring it into
the Meek Image of God.

61. The Womans blood, *could not* have attoned or pacified the An-
ger of God; the Mans blood onely must do it; for the Woman be-
longeth unto, or to be in, the Man; and in the Kingdom of God is
to be a Masculine Virgin, as Adam was; *Not a Woman.*

62. The Woman cometh to be *saved* in the Covenant of the Man:

I. Part. Of the promised Seed of the Woman. Chap. 7

for, the Covenant was made for the Mans, viz: the Masculine Virgins sake; that * it may be reconciled again.

* She. † 1 Tim. 2. 14. 63. Therefore saith Paul: † The **Woman** becometh Tamed
15 through bearing of Children; and not only so, but also in the Covenant
‡ 1 Pet. 3. 1. 5. of the Man; for she is a part of Adam; therefore † **should every Woman be**
subject to the Man or Husband, and he should be Lord.

64. God giveth also to the Man, the Virgin-like wisdom: he should
* Ephe. 5. 25. 28 govern the Woman, not as a Tyrant; but * as his own Life or Body;
for she is his Body and his **Flesh**, an Image of or out of him, his help,
and his Rose-Garden; though indeed she be Earthly and weak; yet
he must know, that he himself, is the cause and accessory thereto; and
must bear with her, and not give way to his wrath, to destroy her.

65. Also the Woman must know, that she is to be saved in the Co-
venant and Blood of the Man, and that she is Adams and the Mans
Ribbe and Tincture, and the Mans own belonging to him.

66. She should be Humble; As a Member serveth the Body, so
should the Woman serve the Man and love him as her selfe.

¶ Or inject. d.

67. Her Love should solely be † cast into him, for, so doing, she at-
taineth the Heavenly Virgin, together with divine wit or understand-
and Skill, as also the Spirit of the Covenant.

68. But to the Single or unmarried Virgins, and Men without wives,
as also to the Widdowes, it is said, that they have Christs Covenant
for a Spouse, therefore should they be

Chast and Humble.

69. For, Christ is the Mans Bride, and his chaste Virgin which
Adam Lost.

70. And, he is also the Bridegroom of the unmarried Virgins and
Widdowes; for his Masculine-ness, is their Masculine-ness, so that thus
they every one appear before God as Masculine Virgins.

71. For, our Image, now becometh generated in *Willing* and belie-
ving, Now **Where our Heart and Will is,**
there is also our **Treasure and Image.**

72. Wherefore, beware of *Whoredome* and false or wrong Love, for,
thereby the right Image cometh to be disturbed.

73. Whoredom is the *Greatest* abomination, that Man worketh in
himself. *Other things* go into a Figure without him, the Whore standing
in

* 1 Cor. 6. 18.

† Extra.

in him; for he worketh or Effecteth a false Image, in which the Image or Virgin of God is not known, but a *Beastial* one.

74. Let this be said to thee O Man, there sticketh so great Abomination

behind it, at which Heaven it self with its Imagination is *amazed*.

* Note ye woman lecherous unchast Children of Men.

75. It entereth not easily into the *Beastial* Imaginations; whereupon also, so very Many *Beast-Men* are Born, as at this Day may be demonstrated.

* Heaven.

The Eighth Chapter.

Of the Virgin Mary, and of the Becoming Man
or Incarnation of Jesus Christ the
Sonne of God.

I.

Many have attempted to write of the Virgin Mary; and supposed that she was not an Earthly * Maid: to them indeed hath been presented a *Glimpse* of the Eternal virginity; but the right Mark they have hitherto failed of.

* Or Daughter.

2. For, many have meely supposed, that he was not the Daughter of *Joachim* and *Anna*; because *Christ* is called the Seed of the Woman, and is so too.

3. Also he himselfe witnesseth, that * he is from above, that he is come from Heaven; and therefore he must sure also be born of a *Total* heavenly Virgin.

* Job. 8. 23.

4. But that would little benefit us poor children of Eve; that are become Earthly, and carry our souls in Earthly *Vessels*; where should our poor souls become, if the word of *Eternall Life*, had not received it into it self.

5. If *Christ* had brought a soul from Heaven; where then should our soul become, and the Covenant with *Adam* and *Eve*, viz: that * the Seed of the Woman should crush the serpents Head.

* Gen. 3. 15.

6. If *Christ* would have come and been born totally from Heaven, he

he should not have needed to have been born a Man, upon Earth, and where then would the Covenant become, in which the Name JESUS, or the Promise, did incorporate it selfe, in the Light of Life, that is, in the Tincture of the soul, instantly in Paradise when Adam fell? yea indeed before Adam was Created: as Paul saith; † *We are Elected in Christ, before the foundation of the World was laid.*

† Ephe. 1. 4.

7. For, God, in his wisdom, knew the Fall; therefore the Name JESUS did so instantly incorporate it selfe into the word of Life, environed with the Virgin of Wisdom, in Adams Image, with the Cross.

8. For, the soul it selfe, is even a Cross-Birth: as when the soul-Fire kindleth it selfe, then it maketh in the flash, a Cross; *that is*, an Eye with a Cross, with Three Principles, with the Character of the Holy Trinity; as in the Third Book or part, concerning the Threefold Life of Man, is declared; and yet further in the Fourth Part, the forty Questions of the Soul.

9. We are to understand, that Mary, in whom Christ became Man, was truly the Daughter of Joachim and Anna, according to the Outward Flesh: and was extracted out of the Seed of Joachim and Anna, according to the Outward Man.

10. But, according to the will, she was a Daughter of the Covenant of Promise, for she was the Mark, to which it pointed at.

* Luk. 1. 42.

11. In her, stood the Center in the Covenant; and therefore she was, by the Holy Ghost in the Covenant, highly blessed among and above all women Ever since Eve; for the Covenant opened it selfe in her.

12. You must understand it aright, according to its high precious worth: The word, together with the Promise, which with the Jewes, stood in the Type or prefiguration, as in a Looking-Glass, wherein God, the Angry Father Imagined, and thereby quenched his Anger;

that moved it selfe N w after an *Essential* manner: which from Eternity had not been done before.

13. For, when Gabriel the Prince, brought her the Message, that she should be impregnated or with Child; and that she consented thereto; and said; *be it unto me as thou hast said:* then the Center of the Holy Trinity, moved it selfe, and opened the Covenant, that is, the Eternal Virginitie, which Adam lost, became opened in her in the word of Life.

* Luk. 1. 38.

14. For

14. For the Virgin of Gods Wisdom, environed the word of Life, viz: the Center of the Holy Trinity: thus the Center became Moved; and the Heavenly Vulcan, struck up the Fire of Love; so that the Principle in the Love-flame, became generated.

15. Understand this right; In *Maries Essences*, in the Virgin-like Essences, which perished in Adam, out of which he was to generate a virgin-like Image, according to the Wisdom of God, the divine fire became struck up; and the Principle of Love kindled.

16. You are to understand that, in the seed of **Mary**, When she became impregnate, with the Soul-Spirit, that is with the *Tincture of Venus*; for, in the *Tincture of Venus*; that is, in the Source or Quality of Love, Adams first Fire, became struck up in the word of Life.

17. And in the Child **JESUS**, were both Tinctures perfect; just as in Adam, and the word of Life in the Covenant, understand, in the Holy Trinity, was the Center; and the Principle appeared, as in or to the Fathers part.

18. Christ became Man in GOD, and also in MARY, in all the THREE Principles; and together therewith also in the EARTHLY world.

19. * He took the form of a Servant upon him, that he might be * *Phil. 2. 7.* able to Master Death and the Devil.

20. For he was to be a Prince, in the Place or space of this world, in the Angelical Prince-Throne, viz: upon the seat, and in the Authority, of the late Angel and Prince *Lucifer*, over all the Three Principles.

21. Now then. *First*: If he must be Lord over this outward World; then he must also dwell in the Outward World: and have it Essence and property.

22. In like manner *Secondly*: If he must be Gods Sonne, then he must also be generated out of God.

23. And *Thirdly*: If he must quench the Fathers Anger: then he must of necessity be also in the Father.

24. And *Fourthly*: If he must be the Sonne of Man, then he must also of necessity be of Mans Essence and Substance: and *Fifthly*, must have a humane Soul, and a humane Body as we all have.

25. It is known to us, that Mary, his Mother, as also Christ, from or of his Mother, were both of the humane Essence, with Body, Soul, and Spirit

Spirit; and that Christ received a Soul out of Mariess Essence; yet *without* Masculine Seed.

26. Onely the great Secret *Arcanum* of God, was there opened; and the first Man, with his Secret Mystery, which fell into Death, was here generated to Life again; understand; in the *Principle* of God.

27. For, because of this, the *Deity* Moved it selfe, and struck up the Fire in the Fathers Principle, and so the deadened *sulphur*; which dyed in *Adam*, became living again.

28. For the word had in it *self* heavenly Substantiality; and opened it selfe in the Heavenly Substantiality, in the virgin-like Image of the *Deity*; this is the pure chaste Virgin wherein the Word of Life became Man.

* Luke 1. 42.

29. And so the Outward Mary became adorned and * *blessed* with the Highly blessed heavenly Virgin, among all *Women* of this World.

30. In her, that which was dead and shut up of the Humanity, became living again; and so she became as highly graduated or Dignified, as the first Man before the Fall, and became a Mother of the Throne-Prince.

31. This came *not* out of her ability, but out of Gods ability: unless the Ceater of God had moved it selfe in her; she would have been *no* other wise, then all *Eves* Daughters.

32. But, in this place, The word of Life had fix'd the Mark; as also the Covenant of Promise, and therefore she is the *blessed* among all *Women*, and above all *Eves* Children.

* Luke 1. 31.

33. *Not* that she is a Goddess, which Men should honour as God; for she is not the Mark; for she also said: * *How shall that come to pass, since I know not of any Man?*

34. But, the word of Life in the Center of the Father, which gave in it self, with the Moving of the *Deity*, into the Humanity; and opened it selfe in the *Humane* Essence; that is the *Mark*, that is the Goal, that we must run to; in the Regeneration.

35. This is a greater wonder then in the first Adam, for the first Adam was created out of Three Principles, and his Spirit was introduced into him through the Spirit of God; and the Heart of God needed *not* to move it selfe in an especial manner; for Gods Spirit did onely move it self, out of Gods Heart.

36. But

36. But now, the Center or Heart of God moved it selfe:
which had rested from Eternity;
and the Divine Fire was there struck up, and kindled or awakened; as
a Man may Express it.

The Dear or precious Gate.

37. We should rightly understand, the becoming Man or Incarnation
of Christ the Sonne of God, thus: he is not become Man in the Vir-
gin Mary onely, so that his Deity or divine Substantiality, did sit bolt-
ed up or fixed therein; No, O Man; it is in another Manner.

38. Let not Reason befool thee; we understand somewhat else: as
little as God dwells alone in one onely place: but is * the Fulness of all
things; so little also hath God moved himself in one Sparkle. * Col. 2. 9.
† Particlo.

39. For God is not divisible, but Totall Every where: where he ma-
nifesteth himselfe, there he is Totally manifest.

40. Also, he is not measurable, for him, is no place found, unlesse
he make a place for himselfe in a Creature; yet he is totally neer the
Creature * without or beyond the Creature. * Extra.

41. When the Word moved it selfe to the opening of Life, then it
opened it selfe in the divine Substantiality, in the water of Eternal
Life, it entered in and became sulphur, that is Flesh and Blood.

42. It made heavenly Tincture, which the Deity did close about
and fill, wherein the wisdom of God standeth Eternally, together with
the divine Magia.

43. Understand it right: The Deity, hath longed to become Flesh
and Bloud; and although the pure cleer Deity, continueth spirit, yet
is it become the Spirit and Life of Flesh; and worketh in the Flesh; so
that we may say, when we with our Imagination enter into God, and

wholly give up our selves into him, we Enter into
Gods Flesh and Blood, and live in God.

44. For, the Word is become Man, and God is the Word.

45. We do not thus take away the Creature of Christ, that he should
not be a Creature; we will give you a similitude hercof, in the Sun and
its Lustre; and take it thus,

Mark

46. We liken the Sun, to the *Creature* of Christ in a similitude which is indeed a *Body*; and we liken the whole Deep of this world; to the Eternal word in the Father.

47. Now we see plainly, that the Sun shineth in the whole Deepe, and giveth it warmth and *Power*.

48. But now we cannot say, that in the Deep, without or beyond the body of the Sun, there is *not also*, the power of the Sun; if that were not there, then would the Deep also not receive, the power and Lustre of the Sun; it is *onely* thus, one power and Lustre receiveth the other; the Deep with its Lustre is hidden, is hidden with its Lustre.

49. If God would please, the *whole deep* would be a Meer Sun: it were but onely to be kindled, that the Water might be swallowed up, and come to be a Spirit: then would the Lustre of the Sun, shine *every where*, if the Fires Centre, should but *kindle*, as it is in the Place of the Sun.

50. Know also; that we understand, that the Heart of God hath rested from Eternity; but, with the *moving* & entering into the wisdom, it is become manifest in *all* Places.

51. Though yet in God there is neither place nor Mark, but *meerly* in the Creature of Christ, there hath the Total holy Trinity manifested it self in a Creature, and so *through* the Creature through the whole Heaven.

* Heb. 11. 16.
Note.

52. He is gone thither, and * *hath prepared the place for us*, where we shall see his Light; and dwell in his wisdom, and Eat of his divine Substantiality: his Substantiality *fillet* the Heaven and Paradise.

53. Were we not, in the *beginning*, made out of Gods Substantiality? why should we not also stand therein?

54. As the Air and the Water, *fill* this world, and all of us enjoy them; so in the hiddenness is the divine Substantiality, which we enjoy, if with earnest Imagining and with the *will* we give up our selves thereinto.

55. And this now, is Christs *flesh* and blood, in the divine power; for the Flesh and Blood of the *Creature* of Christ, standeth *therein*, and is one Being, one Power, one Spirit, one God, one fulnesse, altogether undivided by any place, yet in its *own* Principle.

56. A swinish man, will here say: O how we will devour him! O thou Ais, first come so far, that you may reach him; for thou shalt *not* devour him with thy Earthly Mouth.

+ Or of the

57. He is a Principle Deeper, and yet is + the Outward; He was in the

* The desirous
willings
the Divine
Substantiality

the Virgin Mary, and also as to his Birth, in this world: and * will * Mat. 24. 30. also appear at the last day, in all the Three Principles, before all Men and Devils.

58. He hath truly † taken upon him the Earthly source or quality, † Mat 8. 17. but in his Death, when he overcame Death, the divine source

Mark

swallowed up the Earthly, and took away its Dominion.

59. Not in that manner, as if Christ had laid off somewhat, but the outward Source or Quality became overcome, and as it were swallowed up, and in that *he now liveth, he liveth in God.*

60. Thus was Adam also to be, but stood not, and therefore must the Word be generated and become Man, and give it selfe up into the Substantiality, that we might receive power to be able to live in God.

61. Thus hath Christ restored or brought back again, what Adam lost, and much more; for the Word is every where become Man.

62. Understand; it is every where opened in the divine Substantiality, wherein our Eternal Humanity doth Consist.

63. For, in that Bodily Substance, shall we stand in Eternity, wherein the Virgin of God standeth.

64. We must put on Gods Virgin; for Christ hath put it on, he is become Man in the *Eternall* virgin, and in the *Earthly* virgin.

65. Though the Earthly was no right Virgin: but the Heavenly, divine made it, to be a Virgin in the blessing, that is in the opening of the Word and Covenant; for, that part in Mary, which she inherited from Adam, out of the heavenly Substantiality, which Adam made Earthly, that became blessed.

66. Thus the Earthly part in her, onely, dyed, the other liveth Eternally, and came to be a chaste modest virgin again, not in the Death, but in the blessing:

67. When God opened himselfe in her, then she put on the virgin of God, and became a Masculine virgin in the Heavenly part.

68. Thus Christ became born of a right pure chaste heavenly Virgin; for she received in the blessing, the Limbus of God, into her Matrix, in her Seed.

69. She received no strange thing, onely the Limbus opened it selfe in her, in Gods power, wherein Adam was Dead, that, in Gods moving became living.

70. And Gods Essence in the word of Life entered in, into her Limbus; wherein the souls Censer became opened, so that Mary be-

came impregnated of a Soul and also of a Spirit; both heavenly and Earthly.

71. And this was a *Right Image* of God, a Similitude according to, and in, the Holy Trinity, out of all the Three Principles,

The Nineth Chapter.

of Maries Virginitie, what she was before the Blessing, and what she came to be in the Blessing.

I.

It is highly necessary for *us* poor Children of Eve to know this; **I** for our **Eternall Salvation** lyeth therein; It is the Gate of *Immanuel*, and the whole Christian Faith Standeth therein; and it is also the Gate of the Greatest Secret *Arcanum*.

2. For herein lyeth inclosed the Secrecy of Man, in that he is, the *similitude* and *Image* of God; for, our whole Religion Consisteth in *Three Parts*, which we urge and Teach.

3. As *First*, concerning the *Creation*; what Essence, substance, and property, Man is, whether he be Eternal or not Eternal? and how that is possible, what properly the humane Original is, from which he proceeded in the Beginning.

4. *Secondly*, Seeing there is so much spoken and taught Concerning his *Fall*, and that we see, that we are become Mortal because of the Fall, moreover, *subjected* to Evil, and to the fierce wrathful source; what then properly his Fall hath been.

5. *Thirdly*: Seeing God will receive us to *Grace* again: and for whose sake also he hath given the Law and Teaching, also confirmed them with Deeds of Wonder or *Miracles*, what therefore, properly, the *New Regeneration* is.

6. And being we see that we *must dye*, in what power and Spirit we can, be new Regenerated again, and rise again from Death.

7. All

7. All this we finde pourtrayed in these *two Images*, viz: in the Eternal Holy, and then also in the Earthly corruptible Virginitie: and finde also the *New Regeneration* in the Image of Christ, very cleare and bright.

8. For, in the Eternal Virginitie, viz: in God wisdom, wherein the Image and Similitude of God is *seen* as in a Looking-Glass from Eternity, and known by the Spirit of God; was *Adam* the first Man Created.

9. He had the Virginitie for his own, viz: the *true love-Tincture*, in the Light, which is desirous of the Fires Tincture, that it might be a burning Life in power and *Glory*; and in the Fires Essence, might be a *Genetrix*, which in the Lights Essence without the Fire, cannot be.

10. And thus we acknowledge a Virginitie in the wisdom of God, from Eternity, in the *desirous will* of the divine substance.

11. Not a Woman, which generateth, but a *figure* in the Looking-Glass of Gods wisdom; a pure Chast Image *without* substance, yet in the Essence, but not manifested in the Fires Essence, but in the Lights quality or source.

12. This Image God hath *Created* into a Substance, and that out of all the Three Principles; so that it is a similitude according to the Deity and *Eternity*, as a totall Looking-Glass of the *Byss* or Ground and of the *Abys*; of the Spirit and also of the Substance: and was created out of the Eternal, *not* to the Corruptibility or frailty.

13. But seeing the Earthly and Corruptible *hanged* to the Eternall, so thereby hath the Earthly Lust introduced it selfe into the Eternall Heavenly, and infected the Heavenly *property*: for it would dwell in the Eternal, and yet was destroyed in the fierce wrath of God.

14. Thus the Earthly Source or quality destroyed the Heavenly, and became the *Turba* of the heavenly, as we know and perceive by Earth and Stones, which assuredly have *their* Original out of the Eternal; but are perished in the fierce wrath and Fire-source or quality; and the *Fiat* hath made Earth and Stones out of the heavenly Substantialitie.

15. For

15. For the sake of which, a Day of Separation is appointed wherein *everything* shall enter again into its own Ether, and be preserved or purified by the Fire.

16. Thus also was Man created in the virginity in Gods wisdom, but became apprehended by the fierce wrath and Anger of God, and therefore became so suddenly *perished* and Earthly.

17. And as the Earth must pass away, and be tryed or purified in the Fire, and go again *into that* which it was before; so also Man, shall go again into the virginity *wherein* he was Created.

18. But, in that, it was *not possible* for Man, that he should rise from the fierce wrathful Death, and enter into a New Birth; for his virginity, was shut up together in Death; for which cause God made a Woman out of him: therefore the Deity *must* move it selfe, and open that which was shut up, and make it living again; and that was done in Mary, the included *shut up* Virgin.

19. Understand, in the Virginity which Adam inherited out of Gods Wisdom; *not* out of the Earthly part of the Third Principle, but out of the Heavenly *holy* Part of the Second Principle, which became included and shut up in the Earthly Death in the Anger of God with the Earthly Imagination and yeelding up thereto, and was as it were *Dead*: even as the Earth also appeareth as Dead.

20. And therefore hath the Heart of God moved it selfe; destroyed Death; and generated the Life again.

* Or Joyful.
21. Thus now to us the Birth and becoming Man or Incarnation of Christ, is a * powerful and very weighty Matter, that the Total *abyssal* Hearts of God, hath moved it selfe, and so therewith, the heavenly Substantiality, which was shut up in death, is become living again: so that we may now say with good ground.

22. God *himselfe* hath withstood his Anger, in that, with the Center of his Heart, which filleth the Eternity *without* ground and limit, he hath again opened himself, taken away the power of Death, and *broken the Ring* of the fierce wrath and Anger: in as much, as the Love and Meekness, hath opened it selfe in the Anger, and *quenched* the power of the Fire.

23. And still much more is it a great Joy to us Men, that God hath opened himselfe, in our mortified and *dead* virginity; and so on throughly and totally.

24. But, that the Word, or the power of Gods Life, hath *given in* it selfe again into the Humanity, viz: into the Dead and as it were disappeared virginity, and opened again the virgin-like Life, *at that* we rejoyce; and go with our Imagination, into the Center, wherein God

Mark

God hath opened himself in the humanity, viz: into his Sons becoming Man or Incarnation.

25. And so in our Imagination.

which we introduce into his becoming Man, we become impregnated of his opened Word, and power of the Heavenly and divine Substantiality, not at all with that which is strange, yet it seemeth strange to the Earthliness.

26. The Word hath opened itself every where, even in Every Mans light of life; and there is wanting onely this, that the Soul-spirit give it selfe up thereinto; and so it putteth the Eternal Virginity on again; not as a Garment, but as from its own Essence: And in that Soul-Spirit God becometh Generated or Born.

* 27. For Mary, together with all Eves Daughters were generated or become Earthly; but the Covenant of Gods Love, shewed in their Essence, that God would therein unshut the Life again.

28. And we cannot say throughout, concerning Maries Virginity, as to the Earthly Life before the Blessing, before Gods Heart moved it selfe; that she was then a Totally perfect-Virgin, according to the first, before the Fall; but she was a naturall Daughter of Eve.

29. But this we say with good ground, that in Mary, as also in all Adams Children, the Eternal virginity in the Covenant of Promise, hath layen shut up, as it were in Death, yet, in God, not faded,

30. For, the Name J E S U S, in the Center or Heart of God, hath from Eternity together Imaged it selfe, in the Virgin of Gods wisdom as in a Looking-Glass: and hath stood against the Center of the Father, viz: the Center of the Fire and fierce wrath: Not in the fierce wrath of the Essence, but in the Light in the Lights Essence.

31. And Man was * foreseen also in that Essence, in the Name J E S U, before the foundation of the world was laid: wherein Adam then was in a Heavenly Essence, without a Naturall and Creaturely Substance.

32. For in the Wisdom, the Fall was known, ere Man became a Creature, and that according to the fires property; not in the Lights property, but according to the first Principle.

33. And thus now according to our deep knowledge, we say, of Mary: that, before the time of the opening and Massage of the Angel, she was such a Virgin as Eve was, when she wen out of Paradise.

34. Ere Adam knew her; then indeed she was a Virgin, but the right virginity was perished in her, and infected with the Earthly Long-

will before
Love
Hunger
For this attracts
or draws into
the Soul the
Divine
substantiality
or Holy-Essence
For tis the
willing-spirit
or inclination
of the will
which kindles
the Soul in
the Light
world
or in the
dark world
Eph. 1. 4 For
sinful-
Earthly-
desires
darkens
the Soul
and they
are the
fruits and
food which
it hungers
after

we must
give up
our will
to the
secret
of Christ
in us
that
of
faith
is
willing
in us
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found
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100
for
to be
united or Put on Christ upon
our Souls - 75 to Put our
whole will and desire into
Christ - 98 - For tis the
of our willing - 116

ing, and the bestiall property was manifested on her.

35. For, the Earthly Imagination destroyed the heavenly property, so that she was a *Woman*, and was not a chaste pure *Immaculate Virgin*.

36. For, She was but one part of the Heavenly Virgin, the Other Part was Adam.

37. And so there hath been no right pure virgin generated from Eve, which was totall or entire in Substance: the *Turba* destroyed the virginity in all, till the Saviour or Champion in the Battel, Came, who was a *total* masculine Virgin in Gods wisdom, according to the Heavenly Substance, and the Earthly hung to him: but the heavenly

ruled over the Earthly; for so should Adam also be, but he stood not.

38. Therefore, we say with good ground, that Mary, was the *Daughter* of Joachim and Anna; and hath, according to the Earthly part, their Substantiality, Essentially in her.

39. And then we say, that she was the *Daughter* of Gods Covenant, and that God hath fixed the Mark of Regeneration, in her: so that the whole Old Testament hath looked into that Mark, and all Prophets have Prophesied concerning that Mark, that God would open the *eternal* Virginity again, and that, that Mark was blessed.

40. For, God had given himselfe with his Mercy with the Covenant of Promise, into this *Mark*, and the word of Promise stood in the Covenant, in the Light of Life, against the Anger.

41. And the first world before the Deluge or Floud; and after; became saved in that Covenant, which God set before himself as a Virgin-like Looking-Glass; for, the *eternal* Virgin, appeared in the Covenant, as in Gods Looking-Glass; and the Deity delighted it self therein.

42. For, if Israel had kept the Covenant, and performed the work of the Covenant, then that had been acceptable to God, as if the humanity had been in the Looking-Glass of wisdom; and though indeed Israel were Earthly and Evil, yet nevertheless, God dwelt in Israel in his Covenant in the Wisdom according to his Love and Mercy.

43. Thus the Works of the Law, were a Looking-Glass before God, till the Life became generated or Born out of the Covenant, till the fulfilling came, and there the Works in the Looking-Glass Cessed; and the work of the fulfilling in the flesh and blood in the Heavenly Substantiality began to rise again.

44. For in Mary was the beginning, when the Angel brought the

On that long-
ing delight
shere to.

Or in Look-
ing-Glass

Me-

Message; and she said: * *be it done unto me as thou hast said*; there instantly the Center of Life, in the Word of God, viz: in the Heart of God, moved in her dead heavenly seed.

* Luke 1. 38.

45. For all the Three Principles of the Deity, became stirring and caught hold of the *divine Tincture*, in the *Dead* heavenly Substantiality.

46. Not that God stood without Substance, but *Man* was dead in the heavenly Substance, and now came the Heart of God with *living* divine Substantiality, into Death, and awakened or raised up the Dead Substantiality.

47. It did not at this time, *take away* the Earthly source or quality, but entered into the Earthly source or quality, as a Lord, and Vanquisher of the source or quality.

48. For, the right Life should be introduced, through Death and the Anger of God; which was *done* on the Cross, where death was destroyed, and the fierce wrath captivated, and was quenched and vanquished with the Love.

49. And thus we understand now, *what*, Mary, with the fulfilling was come to be, viz: a right pure Virgin according to the heavenly Part: for when the Heart of God moved it self, and that the Day brake forth in her, *then* shone in her the Light of the Clarity or brightness and purity of God; for her dead virginity, viz: Gods wisdom, became opened and Living.

50. For, *she* became filled with the divine virginity, viz: with Gods wisdom.

51. And in that wisdom and divine Substantiality, as also in the dead and now living Substantiality, *† the Word became flesh*, a Sulphur, with the Center of Nature out of the Fathers Essence, and out of Mary's Essence, a life out of Death, a fruit with both the *Tinctures* perfectly, whereas *both* the Tinctures were but *One*. † Job. 1. 14.

52. And as Adam was become a Man, so Christ became, a Man also, according to the *outward* World.

53. For, not Eves Image in the Womans Tincture, was to remain, but Adams Image was to remain, as he was a Man and also a Woman.

54. But yet being *one* of the Marks *must appear* according to the Might and power of the outward *Fiat*, and that also the Champion in the Battel would be fixed and presented in *all* the Three Principles,

there-

therefore the Champion in the Battel, gat Masculine Marks of distinction-

55. For the Man hath the Fires *Tincture*, viz: of the Fathers property, so now the Father is the strength and Might of all things, and the Sonne is his Love.

56. Thus the Word became Man in the feminine Essence, but became a *Man*, that his love might quench the Anger and fierce wrath in the Father.

57. For *Venus's Tincture* hath the Water-source or quality, and the Woman hath *Venus's Tincture*: Thus must the Fire, become quenched by the water of Eternal Life; and the Fathers burning Essence in the Fire, become quenched again.

58. Now we know that *Mary*, the Mother of Christ, according to Flesh Soul and Spirit in the blessing, is a *pure chaste Virgin*; for that is her Blessing, that God hath opened himself in her.

59. She hath carried the Word of Life in her Body: that hath moved it self in her.

60. She, hath not moved the Word, but the Word hath moved her, both the fruit which she did bear, and her Soul, as also that part of her dead Substantiality; so that her Soul instantly became environed with the divine living Substantiality.

61. Not according to the Earthly part, viz: according to the Third Principle, but according to the Second Principle, so that thus the Earthly did but hang upon her.

62. For, her soul should also, with the word of Life, which in her became Man, together enter through death and the Anger of the Father, into the heavenly divine source or quality.

63. And therefore must her outward Man dye

* Her Outward away from the Earthly source or quality that * it may live to God.
Man.

64. And, therefore, in that she was blessed, and did bear the Mark in the Covenant, her body, not vanished, departed or dissolved, for the heavenly hath swallowed up the Earthly, and holdeth that Eternally captive, to the honour of God and the Manifestation of his deeds of Wonder; It shall never be forgotten in Eternity, that God is become Man in her.

65. But that some say, she remained totally in death, and quite vanished or Corrupted: their Reason might well discern otherwise, for that

that which is highly blessed, is * uncorruptible, or cannot vanish a- * Or intransi-
way. 17.

66. Her heavenly part of the divine substantiality, which she had in her, blessed; that is intransitory: else it must follow; that Gods substantiality in the Blessing, were yet, once more fallen and dead, as was done in Adam, for the sake of which dying indeed, God became Man, that he might bring it to life again.

67. Indeed, according to the Outward Life, viz: according to the outward source or quality *she died*, but she liveth according to the Blessing, in Gods substantiality, and also in her own Substantiality, not in the Four Elements, but in the root of the four Elements, viz: in the One Element, which holdeth the Four Elements shut up in it self in the Paradise in the pure Element in the Divine Substantiality in the * Body of God.

68. Therefore we say, that Mary, was greater in dignity, then Ever any Daughter of or from Adam, in that God hath fixed the Mark of his Covenant in her, and that she alone among all Eves Daughters, hath attained the blessing, viz: the pure Virgin-like chastity, which in all Eves Daughters, was perished.

69. But, + with her stood the Virginity in the Covenant, till the word of Life highly blessed her, and then she, became, a right chaste Virgin, in which God became Generated.

70. For Christ said also to the Jews, *I am from above; but ye are from beneath; I am not of this world.*

71. If he were become Man in an Earthly Vessel, and not in a pure modest Chaste heavenly Virgin, he had of necessity been of this World.

72. But thus he became Man in the Heavenly Virgin, and the Earthly source or quality did but hang to him, for, the Essence of the Soul was in us poor Children of Men, become infected.

73. And he was to introduce our Soul in the heavenly Essence in himself; through the fire of God, in *Ternarium Sanctum*: into the holy Ternary.

74. For, it was for the Soules sake that all was done, being it had been taken out of the Eternal, therefore also God would not forsake it.

Question.

* Note ye that
are called Men-
monites.

75. * Therefore, if it be asked, what kind of Matter it was, where-into Gods Word and Heart hath given in it selfe, and made it selfe a Body? whether it be strange Matter come from Heaven? Or, whether it was of Maryes Essence and seed.

Answer.

76. This is our Answer: That Gods Heart was *never* without Substance; for, its dwelling is from Eternity in the Light, and the power in the Light, is the Heart or Word, which God *hath spoken* from Eternity.

77. And, the *speaking* was the Holy Spirit of God, which with the Speaking goeth forth out of the power of the Light, out of the *spoken* Word.

78. And that which is out spoken is Gods Wonder and Wisdome, and this hath in it, the *divine Looking-Glass* of the Wisdom, where-into the Spirit of God looketh, and wherein it openeth the
Wonders.

79. Thus understand, that the word, which out of or from the Heart of God the Father, was environed with the heavenly Chast Virgin of wisdome, *dwelleth* in the heavenly Substantiality, and hath in like manner, opened it selfe, in Maries Essence and Substantiality, viz; in her *own seed*, understand in the *humane* seed, and hath taken into it selfe, Maries seed, dead, and blind, as to God, and awakened or railed it, to Life again.

80. The living Substantiality came together in the *half dead*, to a Body, not to a transitory, which should cease or vanish, but to an *Eternal*, which should remain Eternally, for here the Eternal Life became generated again.

81. Thus, the Substantiality of the Eternity in God, of *his Deepe*, without Ground, and the Substantiality of the dead Adam in the Humanity, became *one* Substantiality; totally or entirely one Substance: so that the *Creature*, Christ, with his Substantiality, in like manner at once filled the whole Father, which is without bounds limit or Ground.

82. Yet,

82. Yet, the Creaturely Soul *continueth* and is a Creature, and according to the Third Principle, viz: as to the Creature, this Christ, is a Creature, and King of Men, as also, according to the Second Principle, a *Childe* of the Abyssal Father.

83. Whatsoever the Father is, in his Abyssal Deepe that the Sonne is in his Creature: for the power and virtue in the Creature, is, with the power without or beyond the Creature, **one power**, one Substantiality, in *which* the Angels and Men dwell.

84. But in the Humanity, it giveth also * flesh and blood, and * Heavenly. therefore also it is and *remaineth* a Creature, but † uncreated, yet ge- † Nose; Crea-
nerated, as to one part, out of God from Eternity, as to the other part, ted and Gen-
out of the Humanity. rated are two

85. And God and Man is become *one* person, one Christ, One God, *things*. one Holy Trinity, in the Humanity, and also in like manner Every where; so that when we see Christ, we see the Holy Trinity in one only Image.

86. His Creature is an Image, and out of or from us Men; our High Priest and King; our Brother; his power and virtue is *our* power and virtue; if we be indeed generated of God again, in the **Faith**, to him.

87. He is not strange or terrible to Us, but is *our* Love-Tincture: He is with his power, the quickening of our Souls, our *life*, and our Souls delightful habitation.

88. When we find him, we find our Help or *salvation*; as in like manner Adam should have found him, but he suffered himselfe to be seduced, and found at length, a *Woman*.

89. Then said he; * *She is Flesh of my Flesh, and bone of My bone*, * Gen. 2. 23. and took her to him for a Companion: so also when our Soul, findeth him, it saith, that is my Virgin, which I had lost in Adam, when an *Earthly* Woman came to be out of it.

90. I have now again found my love-Virgin out of my Love: I will now never more let it go from me again, it is *Mine*, my flesh and blood, my strength virtue and Power, which I lost in Adam, *is*, will I keepe.

91. O, it is a *friendly* keeping, a friendly qualifying or cworking, beauty, brightness, fruit, power, and virtue.

92. Thus the poor Soul findeth its lost Lights Tincture, and its Love-Virgin, and in this * **Spouse**, or Wife, the **No-** * The Virgin
ble Sophia or Christ
in us.

Mark
The image of
the invisible God

Mark

* Or 10th Sonl.

ble * Bridegroom becometh found.

93. For, it hath longed after the *Matrix* of *Venus*; but hath found only a Masculine *Sulphur*, and must have suffered it selfe to be impregnated with Earthly seed.

94. Here it attaineth the right fire and Mins *Tincture*, so that thus it is also a right Masculine Virgin as Adam was in his Innocency.

The Tenth Chapter.

* Geniture or Birth.

Of * the Becoming Man, or Incarnation, of Jesus Christ the Sonne of God; and how he lay Nine Months as all the Children of Men, shut up in his Mothers Body or Womb: and how properly his Becoming Man, is.

I.

* Or Incarnation.

N En have had much disputing about Christs * becoming Man; but very *blindly* and have made many Opinions concerning it: and so Men have beene turned about with Opinion, and have left and let the right becoming Man or Incarnation, *lye still*; upon which, our Eternal Salvation, dependeth.

2. Of which, all the cause hath been, that Men have sought it in outward Wit or Understanding and Art: and Not at the right Marks Aim or Place.

3. If a Man were entered *into* Christs becoming Man or Incarnation, and were born of, or out of, God; it would need no disputing: for the Spirit of God, openeth to every one, the becoming Man or Incarnation *even in himself*; and without this there is no finding it.

4. For, how will we find in this Worlds Reason, that, which is not in this World; we find in the outward Reason scarce any Glimps thereof; but in Gods Spirit, is the right finding.

5. The becoming Man or Incarnation, of Christ, is such a Mystery;

as which the Outward Reason knoweth nothing of; for it is done in all the Three Principles: and cannot be searched out, unless a man know the first Mary in his Creation before the Fall.

6. For Adam was to generate the Second Man with the Character of the Holy Trinity, out of himselfe, in which the Name Jesus was Imaged or Incorporated.

7. But that could not be, and therefore must another Adam come, in whom it was possible: for *Christ* is the Virgin-like Image, with the Character of the Holy Trinity; he is conceived in Gods Love, and generated in this world.

8. Adam had divine Substantiality, and his soul was out of the first Principle out of the Fathers property, and that should have with its Imagination inclined it selfe into the Fathers Heart, viz: into the Word and Spirit of Love and purity, and have eaten of the Substantiality of Love, and then it had retained Gods Substance in the Word of Life in it selfe, and would have been impregnated with the power out of the Heart of God.

9. Whence then it should have Imagined out of it selfe into its substantiality and it selfe have impregnated its Substantiality, so that a whole similitude according to the first Image, would have Existed, through the Imagination and the yeelding up of the Soul into it: and be conceived in the power of the Substantiality.

10. But being this could not be done in Adam, because of the Earthlines which clave to him, therefore it was done in the Second Adam *Christ*; who was in such a manner conceived through Gods Imagination and entering into the Image of the first Adam.

11. And it is known to us, that being the first Adam had fixed his Imagination in the Earthliness, he is become Earthly, and that done against the purpose of God, yet the purpose of God must stand.

12. For, here God set his purpose in Adams Child, and brought his Imagination into the perished Image, and Impregnated the same with his divine power, and Substantiality, and Converted the Souls will out of the Earthliness into God, so that thus Mary became Impregnated with such a Childe, as Adam should have been impregnated with.

13. Which selfe ability could not effect, but sunk down into sleepe, viz: .

viz: into the *Magia*, where then the Woman was made out of Adam, which should not have been Made, but Adam should himselfe have impregnated in *Venus's Matrix*, and have generated Magically.

14. But seeing that might not be, *therefore* was Adam divided, and his own will of Great Might and power was broken in him, and shut up in Death.

15. And seeing he *would not* set his Imagination into the Spirit of God, therefore must his great Might and power in Death, hold still, and let the Spirit of God set his Imagination into it, and do with it what he will.

16. Therefore *Gods Spirit* awakened the Life to him out of that Death and became the Spirit of that Life, that, the Image and Similitude according to God, which was known from Eternity in Gods wisdom, might yet be generated and subsist.

17. For it stood before the time of the World, and from Eternity in the Virgin-Looking-Glass in the wisdom of God; and that in *two* Forms.

18. Viz. according to the First Principle of the Father in the *Fire*; and in the second Principle of the *Sonne*, in the *Light*; and yet was onely Manifest in the *Light*; and in the *Fire* as it were in a *Magia*, viz:

in a possibility.

* Or Capacity. 19. As the Starry Heaven, modelleth to Man a figure in sleep in his *Minde* according to its ability or * possibility: so also hath the Image in the Center of the *Fires Nature* appeared altogether Invisibly.

20. But in the wisdom in the Looking-Glass of the Deity, it hath appeared as an Image, like a *shadow*, yet without Material Substance; and yet hath been in the Essence of that Spirit.

* Or feel. 21. Which if it had *discerned* it selfe in the Looking-Glass of the wisdom, it would have known and seen *this* Image, and would once have set its will thereinto, to bring it into Substantiality; that God might have an Image or similitude in Substance; where it might *not* need any more to see it selfe as in a Looking-Glass, but * find it selfe in

Substance.

22. Therefore seeing, the first Image Imagined into the stern Might and power, and *thereupon* became Earthly and Dead, Gods Spirit brought its will and life into Death, and took to it selfe again the first Life, out of Death, that the first Life might stand in *full* obedience before it, and that it alone may be the *Will* and the *Deed*.

23. Thus, it is known to us, that God hath Entered into the halfe dead Image, understand into *Mary*, and even into that virgin-like form, *which*

10. Chap. Of Christs becoming Man, or Incarnation. Part. I
which lay shut up in Death, wherein Adam should have become impregnated, and generated an Image of himselfe in the Virgin-like Chastity.

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24. In this shut up Virgin-like half dead *Matrix*, is Gods Word or Heart, viz: the Center of the Holy Trinity, become a Humane Image, without hurt to his Substance.

25. And whereas the first living Virgin-like *Matrix* in Adam would not be obedient to God, yet now, when it was again awakened and raised out of Death, it became Obedient, and gave it selfe totally humbly and willingly into Gods will: and thus now the right Virgin-like Image became figured into the Obedience of God again.

26. For, the first will must remain in Death, which Imagined against Gods will, and a pure Obedient will became awakened which might remain in the heavenly Meekness, which would no more suffer the Image in the fire in the Fathers part, to flow up in it self, but would remain in one souce or quality.

27. Even as the Deity, bringeth its Life but into ONE only souce or quality, viz: into the Light, into the Holy Spirit; and yet carrieth on his Dominion, over all the Three Principles.

28. Also we are to understand concerning Christs becoming Man or Incarnation, that, when Gods Spirit awakened again, the Virgin-like Life in Mary, which in the Earthly Essence, lay shut up in Deatch and fierce wrath; then that Life hence-forward turned it self onely into the ONE onely will, viz: into Gods Love, and gave it selfe up to the Spirit of God.

29. Thus that Life, became impregnated of a right virgin-like Image; which should have been with Adam, but was not done.

30. For the one Imagination received the other, Gods Imagination, received the Imagination in Death, and brought it to Life again; that Life Imagined again into God, and became Impregnated with God, and became, out of the Deity and Humanity, ONE Person.

31. The Deity hung to the heavenly Substantiality, which hath ever been from Eternity, with the Kingdom Power and Glory, viz: the Kingdom of Paradise, and the Angelical World, viz: the Spirit and the *Seaven* forms in the Center of Nature: as in the Third Part or Book of the Threefold Life, is mentioned with all Circumstances.

32. And the Humanity hung to the Kingdom of this world, but when the will of the humanity gave it selfe up into the Deity, then this virgin-like Image in Christ Jesus, came to be onely a Guest in this world, and his Deity was a Lord over this World.

33. For thus it was to be in Adam, also, that * the lesser and impo-

* Note.

I. Part. Of *Christs becoming Man, or Incarnation*. Chap. 10
 rent should be subject to the greater and Omnipotent.

34. But Adams will, went into the less and impotent: and therefore he became altogether impotent, and fell downe into sleep, and home again to the Creator.

35. But with Christ, this Image remained standing in the Divine Wisdome, and the Earthly source or quality hung to It in the Office and Manner of a *Servant*: but now no more as a Lord; as it was over Adam, and Mary his Mother before the high blessing & opening of the Deity: but as a *Servant*: for this Image became now in Gods Spirit and Might, a Lord over the Third Principle of this World.

Question.

36. Now saith Reason: How is it come to pass in this becoming Man or Incarnation? Was then the Life so suddenly with the Point of Conception, become stirring, above the Naturall Course, so that that Part of Mary, viz: the Womans seed instantly lived?

Answer.

37. No: for it was an Essential seed, and became in its Natural Time, stirring, with Soul and Spirit, as all Adams Children.

38. But that part of the Deity, environed with divine Substantiality and wisdome, *liveth* from Eternity to Eternity.

39. The Deity, went not to nought: what it was that it remained to be, and what it was not, that it came to be.

40. It gave it selfe with divine Substantiality, into the Essence and Substantiality of Mary; and Maries Essence and Gods Essence, became

* Or Person.

one Sonne.

41. But Maries Essences were Mortal, but Gods Essences, were Immortal.

42. Therefore must Maries Essences dye on the Cross, and go through Death into Life; to which Gods Essences did help; else it had been impossible.

43. Thus Gods Essence helped us, and still always helpeth us through Christ into Gods Essence and Life again.

44. Thus

44. Thus we know the becoming Man or Incarnation of Christ, ^o be *natural*, as of all the Children of Man; for the heavenly divine Substantiality, hath given it selfe, with its Life into the Earthly halfe dead substantiality.

45. The Lord, gave himselfe to be under the Servant, that the Servant might become *living*, and is in like manner, *in Nine*

Moneths, becomes a perfect Man, and also continueth a True God, and is also after the Manner and way of all Adams Children, become *born* into this World, through that very way and passage, as all Men are.

46. And that therefore, Not that he needed it, he could have been born Magically, but he would not, nor *should not*; for he was to heal our impure Birth or Geniture, and Entrance into this Life.

47. He should enter into our Entrance into this World, and introduce us out of this World, into Gods Entrance, and bring us out of the Earthly source or quality.

48. For, if he had been generated or born Magically after a divine Manner, then he had *not* been *Naturally* in this World; for the heavenly Substantiality must have swallowed up the Earthly source or quality; and then he had *not* been *like us*.

† Heb. 4. 15.

49. How then would he have suffered Death; have entred into Death, and destroyed it? but *therefore* it was not so.

50. He is truly and really the Womans Seed, and is entered into this World the *Natural* way like all Men, but yet also is gone forth through death, the *divine* way, of the divine Might and Substantiality.

51. He is a divine living Substantiality, which subsisted in Death, and *destroyed* and *despised death*, and brought the halfe dead humanity through Death into Eternal Life.

52. For, the *Earthly part*, which he took to himselfe out of his Mother *Mary*, that is, to or upon the divine Substance; *died away* on the Cross from the Earthly source or quality.

53. Thus was the Soul, in the Substantiality of God, and as a victorious Conquering Prince, *went into the Hell of* * Act. 2. 17.

Devils, that is into Gods Anger, and *quenched* it with Gods love and Meekness of the divine Love-substantiality.

54. For, the Love-fire came into the Anger-Fire, and *drowned* the

I Part. Of Christs becoming Man, or Incarnation. Chap. 10

Anger, wherein the Devill would be God.

* or by.

55. Thus was the Devil taken captive * with the darkness, and lost his Dominion; for the *sling* and the *Sword* of the Cherubine the slaying Angel, was here destroyed.

56. And this was the *Cause* that God became Man, viz: that he might introduce us, out of Death, into the Eternal Life, and quench the Anger which burned in Us, with the *Love*.

57. For, you must understand us aright: how Gods Anger became quenched, not with the Mortal Bloud of Christ which he shed, upon which the Jews despised him.

58. But with the Bloud of the Eternall Life, out of Gods substance, which was immortal, which had in it the fountain of the Water of Eternall Life, that became shed upon the Crosse with

and under the outward Bloud,

and when, the outward fell to the Earth, then fell the Heavenly with it, but yet it was immortal.

Mat. 27. 51.

59. Thus * the Earth received Christs Bloud, whence it Trembled and Quaked, for the fierce wrath of God in it became now overcome, and the living Bloud came into it which was come out of Gods Substantiality, from Heaven.

† Mat. 27. 52. 53.

* Col. 2. 14. 15.

60. Thus † Opened the Graves of the Saints, and Opened Death, and made a Path through Death, * so that Death was made a shew of in Triumph.

61. For, when Christs Body arose from Death, then he bare Death as a Spectacle or shew on his Body, for its Might was broken or destroyed.

The

The Eleventh Chapter.

Of the Benefit, and what Profit, the Becoming Man or Incarnation, and Geniture or Birth of Jesus Christ the Sonne of God, is, to us poor Children of Eve.

The Most rich lovely Gate
of all.

I.

WE poor Children of Eve, were all Dead in Adam; and though we did as it were Live, yet we *lived* onely to this World, and Death waited for us, and continually devoured One after another; and there were no remedy for us, if God had not Generated us again out of his Substance.

2. We should not in Eternity as to the *Body*, have returned again, but our *Soul* would have Eternally continued in Gods Anger source or quality, with all Devils.

3. But the Becoming Man or Incarnation of Jesus Christ, is become a powerful Substance or *Matter* to us, for, for *our* sakes is God become Man, that he might bring our humanity out of Death into himself again, and redeem or *release* our Soule out of the fire of Gods Anger.

4. For, the Soul in it *selfe*, is a Fire-source or quality, and containeth in it selfe the *First* Principle the harsh astringency, which in it self laboureth onely * to the Fire.

* Or towards.

5. But if the Love and Meekness of God, become withdrawn from this Soules Birth or Geniture, or become *infected* with a total stern Matter, then it continueth a source or quality in the Darkness, a totall stern roughness, *devouring* it selfe, and yet also in the hunger of the will, *alwaies* thus generating it self again.

6. For,

11. Chap. Of the Profit, of Christs Becoming Man. P. II. J.

9. For, a thing that hath no beginning nor Ground, that hath also no End, but it selfe is its Ground, it *generateth* it Selfe.

7. And yet we will not say, that the Soul hath no Beginning; it hath a Beginning, but onely *according* to the Creature, not according to the Essence, **its Essence is from Eternity.**

8. For, the divine *Fias*, hath comprised it in the *Center* of the Eternal Nature, and brought it into a substantial Substance; moreover with the whole Cross, with the *Character* of the Holy Trinity; as a Similitude of the Threefold Spirit of the Deity, wherein God dwelleth; now *whether* it be done in Love or Anger, that is in Light or Fire; for in *which* of them soever it Imagineth, of that it becometh impregnated; for it is a Magick Spirit, a source or quality *in* it selfe.

9. Thus it is the Center of the Eternity, a fire of the Deity in the Father, yet *not* in the Fathers Liberty, but in the Eternall Nature.

† Come to be.
* Extra.

10. It is *not* † come before the Substance, *but* in the Substance.

11. But Gods Liberty is * without or beyond the Substance, but dwelleth *in* the Substance: for in the **substance God becometh Manifest.**

12. And there *would be* No God without the Substance; but an Eternal stillness, without source or quality.

13. But in the source or quality the Fire becometh generated, and out of the Fire, the Light, where then *two* Substances sever themselves, and drive on a Twofold source or *quality*; vtz: a fierce wrathful hungry thirsty one, in the Fire, and a Meek lovely yeelding giving one, in the Light.

14. For, the Light giveth, and the Fire taketh away; the Light *giveth* Meekness, and out of the Meekness, *Subsisting*, that is the Fires food, or else it were a dark fierce wrathfull hunger in it self.

15. As indeed a Spirit *is*, if it have not the substance of the Light; like a loathsome poyson.

16. But if it *attaineth* substance of Meekness, then it attracteth that in it selfe, and dwelleth therein, and useth it for food and also for the Body; for it affecteth or infecteth it selfe therewith, and impregnateth it selfe; for its substance is its *satiating* or fulfilling, and thus the hunger becometh filled.

17. We are to conceive of the humane Soul thus; it was taken out of

of the Center of Nature, not out of the Looking-Glass of the Eternal, * Or the same
as viz: out of the source or quality of this world; but out of the Eternal Element.
Essence of the Spirit, or out of the first Principle of the Fathers property

as 10, or according to **Nature.**

18. Not from Substance or from *somewhat*, but the Spirit of the Deity breathed into it, the Life, understand, the Image, into Adams selfe, out of all the Three Principles: It hath breathed into him, the Center of Nature, as viz: the first source or quality, to Life.

19. Also the Meekness of the Love, out of the substance of the Deity, as the second Principle with divine heavenly Substantiality.

20. As also the Spirit of this World, as the Looking-Glass or prototype or prefiguration of Gods wisdom, with the Wonders.

21. But now the Spirit of this World is by the Devils kindling and poyson, which he hath darted thereinto, become perished, for the Devil dwelleth in this world, and is a continual infecter of the outward Nature and property: though in the fierce wrath onely, viz: in the harsh astringent desire, he is Mighty powerful.

22. But he putteth his Imagination with his false Tincture, also into the Love, and poysoneth the Soules best Jewel: and hath infected Adams soul, with his Imagination, with his Evil hunger-spirit, so that Adams soul lusted after the Earthly source or quality, from which Lust it became impregnated with the Earthly source or quality; so that the Outward Kingdom became introduced into the Inward, whence the Light of the first Principle Extinguished; and his divine Substantiality, wherein he should live Eternally, became shut up in the Earthly Death.

23. Thus, for this Image and also Soule, there was no remedy more, *unless* then the

Deity did move it self according to the second Principle, viz: according to the Light of Life in it; and did kindle the substantiality which was shut up in Death, again with the Love Glance: which was done in the becoming Man, or Incarnation, of Christ.

24. And this is the Greatest Wonder that God hath wrought; in that he hath moved himself with the Center of the Holy Trinity in the Womans Seed.

25. For Gods Heart would not reveal or Manifest it selfe in the Fire, as viz: in the Mans Tincture, but in the Spirits Tincture, viz: in Venus, in the Love of the Life, that the Fire in the Mans Tincture might be apprehended with the Meekness and Love of God.

26. For,

26. For, the Eternal Life should and must spring again [out of the
 * Numb. 17. 8. shut up Death; For, here hath the Root Jesse, and the true Rod of
 Aaran, budded, and beorn fair fruit.

27. For in Adam the Paradise was shut up in Death, when he became Earthly; but in Christ that springeth again out of Death.

28. From Adam we have all inherited Death, but from Christ we inherit the Eternal Life.

29. Christ is that virgin-like Image, which Adam should have Generated out of himselfe, with both the Tinctures.

30. But being he could not, therefore he was divided, and so it
 † Gen. 49. 10 must be done through Two Bodies † till Shiloh came, that is the Sonne of the Virgin, which became generated out of God and Man.

31. He is the Breaker through: of which the Prophets spake, saying,
 * Isai. 53. 2. He shooteth up like a Plant or sprout, he sprouteth as a Juniper Tree, in Gods substance.

32. He hath, with his entrance into the humane base dead Essence broken or destroyed death, for he sprouted at once both in the humane and divine Essence.

33. He brought to us, along with him in our Humanity, the virgin-like Chastity, of the wisdom of God, he environed our souls Essence with heavenly substantiality.

34. He was the Champion or Saviour in the Battel, where the two Kingdoms lay together in strife, viz: Gods Anger and Gods Love; he gave himselfe willingly up into the Anger, and quenched it with his Love, understand, in the humane Essence.

35. He came out of God into this world, and assumed our Soul into himselfe, that he might introduce us out of the Earthliness of this world, again in himselfe into God.

36. He generated us again a new in himselfe, that we might be

capable to live in God.

† James 1. 18.

37. Out of his will began he or generated he us, that we should put our will into him, and then he bringeth us in himselfe to the Father, into our Native Country, again: viz: into Paradise out of which Adam went forth.

38. He is become our Fountain, his water springeth up in us: he is our Spring, and we are Drops in him, he is become the fulness of our substantiality, that we in him may live in God.

39. For, God is become Man, he hath introduced his abyssal immensurable substance into the Humanity; his Substance which fill

leth the Heaven, hath he manifested in the Humanity.

40. Thus,

40. Thus, the Humane Substance and Gods substance are become one substance, one fulness of God; *our* substance is his moving in his Heaven.

41. *We* are his Children, his Wonder, his moving in his abyssial Body.

42. He is Father, and we his Children in him; we *dwell* in him and he in *Us*; we are his Instrument, wherewith he seeketh and maketh what he will.

43 He is the Fire, and also the Light, together with *all* substance, or every thing. He is hidden, and the **Work maketh him Manifest.**

44. Thus we know that God is a Spirit; and *his* Eternal Will is Magicall, that is *desirous*; he alwayes maketh substance out of Nothing, ond that in a *twofold* source, viz: according to the Fire and Light.

45. Out of the fire, cometh fierce wrath, climbing up, Pride, willing *not* to unite it selfe with the Light; but a fierce wrathful Eager Earnest will, according to which he is not called God, but a fierce wrathful consuming Fire.

46. This Fire also becometh *not* manifest in the pure Deity, for the Light hath swallowed up the Fire into it self, and giveth to the Fire its Love, its substantiality, *its* water, so that in Gods substance there is *onely* Love, Joy, and a pleasant habitation, and no fire, *known*.

47. But the Fire is onely a Cause of the desirous Will and of the Love, as also of the Light and of the Majesty, *else* there would be no substance: As it hath been largely expounded in the former writings.

48. And now it is known to *Us*, wherein our New Regeneration standeth, even while we are yet in this world, covered with the Earthly Tent or Tabernacle, and are fallen home to the Earthly life, viz:

merely, **in the Imagination,** that wee with our **will enter into Gods will,** and wholly unite and give up our selves into Him, which is called *Faith*, or, **Beleeving.**

49. For Word Faith, or, *Gladden,* } *Believing,* } is not Historical, but it is
 a receiving out of Gods Substance, so *Eat* of Gods Substance, to in-
 troduce Gods substance with the Imagination into the Souls Fire, to
 still its hunger therewith, and so to put on the Substance of
 God.

50. Not as a Garment, but as a Body of the Soul; the Soul must
 have Gods Substance in its Fire, it must Eat the Bread of God, if it
 will be a Child.

51. Thus also it becometh New born in Gods Spirit and Substance,
 which Spirit it *transplanteth* out of the soyl of the fierce wrath and
 Anger, into the soyl of Love, Meekness, and humility of God, and
 blossometh forth with a new blossom in Gods soyl or field.

52. And that blossom which groweth in Gods Love, is the
 right true Image of the Deity,
 which God desired when he Created Adam to or in his likeness, that
 now hath Gods and Mans Sonne, Regenerated, to us, again.

53. For his Regeneration out of God and out of our Substance, is
 our Regeneration; his power, Life, and Spirit, is all ours.

54. And we need do no more to it, but that we onely and meerly,

enter with our will-Spirit, through him
 into Gods substance, and so our Will becometh generated in Gods will,
 and receiveth divine power and substance.

55. Not strange substance, but our first, with which we with Adam
 entered into Death: and that awakeneth and raiseth up again to us,
 the first born out of the Dead, which is *Christus, Christ.*

56. He is God, but yet is generated or born out of us, that he
 might make us living from or out of the Death.

57. Not any strange Life which we have not had in this World,
 but our own Life for Gods purpose must stand.

58. The fair blossom and Image, must grow out of the Corrupted
 soyl, and not onely so, but also out of the pure Soyl.

59. We must be generated or Born of or out of the Virgin, not
 out of the Man of the Anger, out of the Fires *Tincture*, but out of the
 Lights *Tincture*.

60. We put on the Virgin of Christ, with our giving up our selves
 therein.

61. We herewith become the Virgin of Modesty and Chastity and
 purity in *Ternario Sancto*, in the holy Ternary, in the Angelical world;
 a Looking-Glass of the Holy Trinity, wherein God beholdeth him-
 selfe,

selfe, and which he hath taken to him for his Spouse.

62. He is our Husband or Man, to whom we in Christ have been betrothed Married and incorporated.

63. And **WE**, are now, *Mary*, in the Covenant of Grace out of which God and Man become generated or born.

64. *Mary*, was the first in the high blessing, for in her was the Mark at which the Covenant aimed or pointed.

65. She was known in God in the highly precious Name *J e s u*, before the foundation of the World was laid.

66. Not that she brought the Life out of Death, but that God, in her, would bring the Life out of Death: and therefore she became highly blessed; and the pure virgin Modesty was put on, to her.

67. And out of that Virginity,

out of which Christ became Generated or born, we all must be generated or Born: for we must become *Virgins*, and follow after the Lamb of God, else we shall not see God: For, Christ saith, *"Thou must be generated or born anew, if ye will see the Kingdom of God, through water and the holy Spirit."* † Rev. 14. 4.
* John 3. 5.

68. The water is the Virginity, for the Virgin bringeth the Lights and Waters Tincture, viz: **Love and Meekness.**

69. And the Spirit, out of which we must become generated or Born, is that which gave it selfe into the Womans seed with the Moving of the Deity, which brake or destroyed Death, which out of the water bringeth forth a Light-flaming Blossome, wherin he is the spirit and life of the blossome.

70. Not according to the Fire-source or quality of the fierce wrath, but according to the Quality of the Light in the Meekness and humility,

The Twelfth Chapter.

Of the Pure Virginity : How we poor Children of Eve must be conceived out of the pure Virgin-like Modesty or Chastity in the Becoming Man or Incarnation of Christ, and be new born in God ; else we shall not see God.

I.

WE poor Children of Eve, *finde* in us, no pure virgin-like thoughts : for Mother Eve, which was a Woman, hath made us all Feminine and Masculine.

2. We are in *Adam* and *Eve* all become Men and Women ; except we enter into the heavenly virginity, with our desiring Will, in which God hath generated us out of Christ to be *Virgins* again.

3. Not according to the Earthly Life in which there is *no* Modesty, Chastity, and purity, but according to the Life of the Heavenly Virgin, in which Christ became a *Man*, and which with the Over-shadowing of the Holy Ghost, became put on to *Mary*, which is without ground limit and End ; which every where standeth before the Deity ; which is a Looking-Glass and representation or * express Image of the *Deity*.

* Or reflex.

4. Into *this* Virgin, wherein the Holy Trinity dwelleth, whetein we were discerned or discovered *before* the times of the world by the Spirit of God, and were know in the Name of *J E S U*, we must Enter with our Will-Spirit.

5. For, our true Image, in which we are the *similitude* of God, is with Adam and Eve extinguished to *us*, and become Earthly.

6. Which is done through Lust or Imagination : and so Gods clear Countenance became *covered* ; for we lost the heavenly Modesty or Chastity.

7. But seeing God, for us, hath, out of his favour and Love, opened his clear countenance towards us again in the becoming Man, or Incarnation, of Christ : and so now it lyeth in this ; that as we in *Adam* have *imagined* into the earthly longing, whence we are becom Earthly, so

we

we now let our **desiring will** in the **haven-ly Virgin**, and bring our longing thereinto, and then our

Image goeth out from the *Earthly Woman*; and conceiveth the *virgin-like Essence* and property, wherein God dwelleth, wherein the *souls Image* may attain the Countenance of God again.

8. Outward Reason saith, *how* may that come to pass? that we might be born again out of *the Virgin*, out of which Christ was born? It understandeth *solely* Mary: but we understand, not the Mary which is a *creaturely* Virgin.

9. For as we also, in the *immaterial* Virgin-like modesty or chastity, became *Creaturely* Virgins, so if we enter into the becoming Man or Incarnation of Christ; not according to the outward Life in the four Elements, but according to the *Inward* in the One Element, where the Fire of God swalloweth up the four Elements *into* it self; and yet in his Light, viz: in the second Principle, wherein, the outward Man and Woman *must go* through death, in Christs resurrection, as a virgin in the one Element, wherein all the four lye hidden; we then grow forth and spring in the Right virgin-like wisdom of God.

10. We must *dye* away from the Man and the Woman, and Crucifie the *Corrupt* Adam: he must die with Christ, and be cast into the Fathers Anger.

11. That swalloweth up the *Earthly* Man & the *Earthly* Woman, and *giveth* to the soul, out of the becoming Man or Incarnation of Christ, a virgin-like Image, wherein the Man and the Woman is but *one* only Image, with one only Love.

12. Now the Man sets his Love in or upon the Woman, and the Woman in or upon the Man; but if *both the loves* be turned into one, there is then no desire of Co-mixture *more* in the one only Image, but the Image loveth it selfe.

13. But now the Image, in the beginning was Created in the virgin-like wisdom of God, viz: out of the *divine* substantiality.

14. And now because the substance *was* become *Earthly* and fallen into death, therefore the Word which became Man awakened and raised it *up* again; and so the *Earthly* source or quality remaineth with death in the Anger, and the *raised* remaineth in the word of Life, in the virgin-like Modesty or chastity.

15. And so we bear here in this World a *twofold* Man in *one* Person, viz: a *virgin-like* Image born out of the becoming Man or Incarnation of Christ; and an *Earthly* Image Masculine and Feminine, shut up in Death and in the Anger of God.

16. The

16. The Earthly must *bear* the Crooke, and suffer it selfe to be scorned persecuted and afflicted in the Anger, and becometh at length *giuen* to Death; and then the Anger swalloweth it up into the *source* qualifying fire of God.

17. And so if the word of Life, which in *Mary*, became Man, is together in the Earthly Image, *then*, Christ, who wrought the word of Life out of God, riseth up from Death, and bringeth the *Essence* of the source or Qualifying fire, understand the *humane Essence*; out, forth from Death.

18. For he *is arisen* out from Death, and liveth in God, and his life is become our Life, and his death our Death, we are buried in his death, and sprout forth, in his resurrection and victory, in his Life.

19. But understand the meaning right. Adam was the virgin-like Image: he had peculiar Love of his own: for the Spirit of God had breathed *it* into him: for what other can the Spirit of God breath out of it self, then what *it selfe* is.

20. But now, that, is *All*; and yet all sources or qualities, are not called God; but in all sources or qualities there is but *one* onely Spirit, which is God; viz: according to the second principle in the Light; yet there is no Light without Fire.

21. But in the fire, he is not the love-Spirit, or Holy Ghost; but the fierce *wrath* of Nature and a cause of the Holy Spirit; an Anger and a Consuming fire.

22. For in Fire, is the Spirit of Nature, *Free*; and yet the *Essentiall* fire also giveth or affordeth, Nature, and *is* it selfe, Nature.

23. And yet we understand, but one holy Spirit, in the Light; though indeed all is but *one substance*; yet we understand, that the Matter, which is generated out of the Meekness of the Light, is as it were impotent and *obscure*; which the fire draweth and swalloweth up into it selfe.

24. But giveth forth out of the Material source or quality out of the fire, a mighty potent Spirit, which is *free* from the Matter, and also from the fire; and though the fire retaineth it: yet it apprehendeth not *its* source or quality.

25. As we see, that the Light *dwelleth* in the Fire, and yet hath not the source or quality of the Fire, but a Meek love-source or quality;

ry; which also, would not be, if the **Matter** were not dead and consumed in the Fire.

26. Thus we consider and conceive of the first Adam; he was contrived or * *Imagined* out of the Lights Essence and Substantiality, but being he was to go into a Creature and was to be a total or *entire* Similitude of God, according to all substances, according to all the Three Principles, *therefore* he became also apprehended with the word *Fiat* in all substances of all the Three Principles, and was brought into a Creature.

* *Note.*

27. Now certainly, all the three Principles were *free* in Him, and stood one in another, each in *its Order*, and so he was a right totall or entire similitude, of God, according to and out of the substance of all substances.

28. But we are to know and observe; How the Third Principle, *viz*: the source or quality of *this world* in the kindling of Lucifer, became totally fierce wrathful thirsty and base or *Evill*; and instantly, in Adam thirsted after the Second Principle, *viz*: after the heavenly Myster, whence the Longing in *Adam* Existed; for the source or quality of the pure Love out of the Holy Spirit had * refused that.

* *Or refused.*

29. But when the Love entered into the Earthly source or quality to satisfy it, in its *kindled* thirst; then the pure Material love conceived or received the *desirous* Earthly perished Corrupt Longing.

30. And then the second Principle Extinguished, not as a *Death*, as that it were become a *Nothing*, but it became captivated in the fierce wrathful *thirst*.

31. Now then seeing God is a Light, the pure Love-source or quality stood as shut up in Death *without* the Light of God.

32. And now the Image was perished and captivated in the fierce wrath of God, and the Own self-love *lost* its might and strength, for it was shut up in the perished corrupt Earthliness, and loved

Earthliness.

33. Thus a Woman or Wife *must* be made out of this Image, and the *Two* Tinctures *viz*: the fires Essence, and the *Matrices* watery Essence, must be parted, *viz*: into a Man and a Woman.

34. Whereas yet the Love thus became moving in a twofold source or quality, and so one *Tincture* loved and desired the other, and mingled together, whence the Generation was *to be* propagated and maintained,

35. But now this Generation of Men, thus in the Earthly source or quality, could *not know* or see God, for the pure Immaculate Love was shut up in the Earthly thirst source or quality, and was shut up and captivated in the fierce wrath of the Eternal Nature, which Lucifer had kindled: for the fierce wrath had *attracted* the love with the Earthliness into it self.

36. Thus now in that *captivated love*, stood the virgin-like Meekness or Chastity of the wisdom of God; which to Adam, was with the second Principle, with the heavenly substantiality; together incorporated to his body, and much more the Spirit of the Meek substantiality, through the *breathing in* of the Holy Spirit; which was breathed into Adam.

37. And so now there was no Remedy, *unless* the Deity awakened it selfe, in the divine Virgin, according to the second Principle, in the virginity which was shut up in Death; and that *another* Image, came to be out of the First.

38. Thus it is sufficiently known and understood by us; that the first Image must be given to the fierce wrath, wherewith it *might* quench its thirst: and must go into Consumption, as into the Essential fire; whereas yet the Essence *diesh not*, nor consumeth.

39. For which cause, God hath appointed a Day, wherein he will bring the *Essence* of the Old and first Adam, through the fire, that it might be delivered or loosed from the *vanity* viz: from the Longing of the Devil, and of the Anger of the Eternal Nature.

40. And we understand further, that God hath again brought into US, the life of his Eternal substance, when he moved himselfe, with his own heart and Word, or *power* of the divine Life in the virginity which was shut up in Death, viz: in the true pure Love; and *kindled* that again; and introduced his heavenly substantiality, with the pure Virginity into the virginity which was *shut up* in Death; and hath, out of the heavenly, and out of the Virginity that was shut up in Death and Anger, *generated* a New Image.

41. And then Thirdly we understand; that this New Image, must, *through* Death and the fierce wrath of the fire, be introduced again into the heavenly divine substantiality, in *Ternarium Sanctum*, into the Holy Ternary.

42. For, the Earthly longing which the Devil had *possessed*, must remain in the Fire, and was given to the Devil for food; therein he should

Adams virginity, and introduced it out of Death through Gods fire, into the divine source or quality.

51. *Christ*, is become *Adam*, not the divided; but the virgin-like Adam, which, Adam was, before his sleepe.

52. He hath introduced, the perished-corrupted, in Death, into Gods fire, and hath brought forth the pure virgin-like, out of Death through the fire; whose Sonne thou art, if thou dost not remain lying in Death, as rotten wood which cannot qualifie or operate, which in the fire giveth no Essence, but becometh Dark or black Synder or Ashes.

Question.

53. Now saith Reason; how cometh it then, seeing I am Christs Member and Gods Child, that I do not find nor feel him.

Answer.

54. Here indeed sticketh the Matter, deare defiled piece of Wood, smell into thy bolome, what is it thou stinkest of? Even of Hellish Lust and Longing, viz: of Hellish voluptuous pleasure, Covetousness, honour and power.

55. Hearken, these are the Devils Garment; pluck off the Hide or skin, and cast it away, put thy desire into Christs Life, Spirit, flesh, and blood; Imagine therein, as thou hast Imagined into the Earthly Longing; and so thou wilt put on Christ, in thy Body; and in thy flesh and blood, thou wilt become Christ; his becoming Man or Incarnation will instantly unite it self in thee, and thou wilt become born or generated in Christ.

56. For, the Deity or the Word, which moved it selfe in Mary and became Man, that became Man also in like manner, in all Men that had dyed from Adam, to that time; who had given up and Commended their Spirits into God, or into the Promised Messiah.

57. And it passed upon all those which were yet to be born out of the

*To Put on Christ
or to be united
to Him
To Put our
Selves will
and desire
into Christ*

the Corrupted perished Adam, who would but suffer that word to awaken them or arise in them: for, the first Man, comprehendeth also the last.

58. Adam is the stock, we all are his branches, but Christ is become our sap virtue and life.

59. Now if a branch on the Tree withereth, what can the virtue, and the sap of the Tree do to it: It giveth its virtue to all branches why then doth not the branch draw the sap and virtue into it.

60. The fault is, that Man draweth devillish virtue or power and Essence or sap, instead of divine Essence, into himselfe, and letteth the Devil seduce him into Earthly desires longing and lust.

61. For, the Devil knoweth the Branch, which in the Country that was his, is grown up to him, and still groweth: and therefore, as he was a Murtherer and lyer at the beginning, so he is still, and infecteth or poysoneth Men.

62. Being he knoweth, that they are fallen to the outward Domination of the Starres into his Magick Longing: therefore he is a Con-

tinual poysoner of the **Complexions**; and where he smelleth but a Crum that serveth his turn, that he alwaies setteth before Man; and if a Man Imagineth into it, he will suddenly infect him.

* Or Constellations.

63. Therefore it is said: Watch, pray, be sober, lead a Temperate life: for the Devil your Adversary, goeth about as a roaring Lyon, and seeketh whom he may devour.

|| 1 Pet. 4. 7. & 5. 8.

64. Seek not so, after Covetousness, riches, Money, Goods, Might, and honour: for we are, in Christ, not of this world.

65. For, therefore Christ went to the Father, viz: into the

Divine substance, that we should, with our hearts,

Minds, thoughts and wills, follow after him: and so he

will be with us all the dayes to the

End of the World; but not in the source or quality of this World.

66. We should press forth out of the source or quality of this world out from the Earthly Man, and give up our wills into his will, and Introduce our Imagination and Longing in to him: and so, we, in his virginity which he hath stirred up again in us, become impregnated, and Conceive the Word; which maketh it selfe stirring in him; in our virginity shut up in Death; and become born in Christ in our selves.

But in Heaven by our minds shall follow after Christ.
* Joh. 16. 25.
* Mat. 28. 20.

I. Part. *How we poor Children of Eve become New Born.* Chap. 12.

67. For as death through Adam *pressed* upon us all, so the word of Life out of or from Christ *presseth* upon us all.

68. For, the Moving of the Deity in the becoming Man or Incarnation of Christ, hath *continued* moveable, and standeth open to all M.n, the falling is onely in the Entering in, that Man suffereth the Devil to detein him.

69. Christ need not first depart from his Place, and Enter into us, when we become new born in *Him*: for, the divine Substance, wherein he became born or generated, hath in *all* places and Corners the second Principle in it; and where a Man may say, there is God Present, there a Man may say, The Becoming Man or Incarnation of Christ is *present* also; for it became opened in *Mary*, and so qualifieth or operateth backward again even into Adam, and forward even into the Last Man.

† Rom. 3. 28.

70. Now saith Reason: † *Faith alone attaineth it*; very right: In the right Faith the Impregnation proceedeth.

71. For, Faith is Spirit, and *desireth* Substance, and that substance is nevertheless *in all* Men; and that which is wanting, is, that it apprehend the Spirit of Faith.

72. And if it be come apprehended, then the fair Lilly *blossometh* out of it: not onely a Spirit, but the Virgin-like Image, becometh generated or born out of Death *into* Life.

73. The Rod of Aaron, which is dry, sprouteth forth out of the dry death, and taketh *its* body out of Death; the fair New virgin-likelife, out of the halfe dead virginity.

74. And this, the dry Rod of Aaron signified; as also Old *Zachary*; also *Abraham* with his old *Sarah*; who according to the outward world were all as it were dead, and no more fruitful.

75. But the Promise in the New Regeneration must *do* it, the Life must sprout out of Death.

76. The Old *Adam* which became Earthly must not be Lord; Nor *Esau* the first born, to whom formerly the Inheritance had belonged if *Adam* had continued standing; But the second *Adam*, *Christ*, who sprouted forth through death out of the first, must remain Lord.

77. Not the Man or the Woman, shall possess the Kingdom of God, but the *Virgin*, which becometh generated or born out of the Mans and Womans Death, must be Queen of Heaven.

78. One onely Generation or sex, not two; one onely *Tree*, not Many: Christ was the stock, being he was the root of the New Body which sprouteth out of Death, which brought forth the *dead* virgin again as a fair branch out of Death.

79. And

79. And we all are his sprouts and stand all upon one stock, which is Christ.

80. Thus we are Christs Sprouts, his branches, his children, and God is the Father of us all, and also of Christ, *"In him we live and move and are."* *Acts 17, 28.*

81. We have Christs Flesh and blood in us, if we do but come to the New Birth, for we become regenerated in Christs Spirit.

82. That in *Mary*, became a living Man in the dead humanity, without the touching of a Man, and that also becometh a Man in our selves, in our dead virginity.

83. And henceforward that which is wanting is this, that we cast the Old Adam viz: the *Husk*; into Death, that the Earthly life quality or source may depart from us, and so we go forth from the Devil, out of his Country.

84. And not alone this; for, the Old Adam must not be so totally cast away, but the Huske onely, viz: the *Shell* wherein the Seed or Kernel lyeth.

85. Out of the *Old* Essence must the *New* Man in Gods blessing sprout forth, as the blade out of the Grain, or Corn, as Christ teacheth us.

86. * Therefore must the Essence be injected into Gods Anger, must be persecuted, afflicted, plagued, scorned, and lye under the Cross: for the New Man must sprout forth out of Gods anger fire, he must be Tryed in the Fire.

* Note.

87. We were fallen home to the Angers Essence, but the Love of God set it selfe in the Anger, and quenched the Anger with the Love in the blood of the Heavenly substantiality in the Death of Christ.

88. Thus the Anger retained the Husk, viz: the perished corrupt Man, understand the Earthly source or quality; and the Love retained the New Man.

89. Therefore can no Man besides, shed heavenly Blood, the Earthly Mortal Blood onely; for, Christ, who was conceived without Man and Woman, he onely could do it; for, in his heavenly substantiality there was no Earthly Blood.

90. But yet he did shed his heavenly blood under or among the Earthly, that he might deliver us poor Earthly Men from the fierce wrath.

91. For, his heavenly blood must in its blood shedding mix it selfe

to-

together with the Earthly, that the *Turba* in the Earthliness in us, which held us captive, might be drowned; and that the Anger might be quenched with the love of the Heavenly blood.

92. He gave his life for us, into Death, *he went* for us, *into Hell*, into the source or quality of the Fathers Fire; and out of Hell again into God; that he might break or destroy Death, and *drown* the Anger, and make way for us.

93. Therefore now the whole matter depends on this that we follow after him, he hath indeed broken and destroyed death, and quenched the Anger; yet if we will be conformable to his Image, then we must follow him into his Death, * *take his Cro's upon us*, suffer persecution, be scorned, despised and slain.

* Mark. 10. 21.

24. For, the Old Husk belongeth to the Anger of God, it must be purged.

95. For, it is not the Old Man, that must live in us, but the New: the old is to be given up to the Anger, for, the New Man *blossometh* up out of the Anger, as the Light shineth out of the Fire.

96. Thus the Old Adam must be Wood or *Fewel* for the Fire; that the New may sprout forth in the Light of the Fire; for it must subsist in the Fire.

97. That is not Eternal, which cannot subsist in the Fire, and which ariseth not out of the Fire.

98. Our soul is out of Gods Fire, and the Body out of the Lights Fire.

99. But, understand alwayes, by the Body, an *inanimate* substantiality, which is *no Spirit*, but an **Essential Fire**.

+ The Spirit of
* the Soul.

100. The + Spirit is much higher; for its Original is the fire of the fierce wrath of the fierce wrathful source or quality, and its right life, or Body, which it hath in it self, is the Light of the Meekness; that dwelleth in the Fire, and giveth to the Fire its meek sustenance or body, else the Fire would *not subsist*; it will have somewhat to Consume.

* Deut. 4. 31.

Jer. 3. 12.

101. For, God the Father saith also; I am an angry zealous jealous or fierce wrathful God, a Consuming fire; and yet calleth himself also, * *a merciful loving God*, according to his Light, according to his *Hertz*, } and therefore he saith; { *Warm=bertz=ig.*
Heart, } *Warm-heart-ed: or Merciful.*

102. For, in the Light the water of Eternal Life becometh Generated; which *quencheth* the fire and the fierce anger of the Father.

The Thirteenth Chapter.

Of the twofold Man, viz. of the Old and New Adam, as of two sorts of Men: How the Old and Evil beaveth it selfe towards the New: What Religion Faith and Life each of them leadeth, and what each of them understandeth.

1. **A**Ll whatsoever, concerning Christ, is in the Old Adam taught, written, preached, or Spoken, be it from Art or how it will, it is out of or from Death, and hath neither understanding nor Life, for the Old Adam without Christ is dead.

2. It must be the New, which becometh generated out of the Virgin, that must do it; *that onely understandeth the Word of Regeneration,*

and, * *entereth into the Sheepfold at the Doore* * Joh. 10. 2.
of Christ.

3. The Old Adam will climbe up into it through Art and searching or Speculation; it supposeth Christ may sufficiently be apprehended in the Letter; he who hath learned Arts and Languages, and hath read much, is called and Instituted by Christ to Teach; the Spirit of God must Speak through his Preaching, though, likely, he is but the perished Corrupt Old Adam onely.

4. But Christ saith; * *They are Thieves and Murderers, and come* * Joh. 10. 1. *onely to Robbe and Seal: he who goeth not in at the doore of the Sheepfold, but climbeth up some other way, he is a Thiefe and a Murderer.*

5. Further he saith; * *I am the doore to the sheep, he that entereth* * Joh. 10. 7. 9.
in

I Matt. Of the twofold Iteant the old and new Adam. Ch. 13

* *Mat. 12. 30.* *in through me, shall find Pasture, and the sheep will follow him: * for whosoever is not with me is against me.*

6. A Teacher should and must be generated from or born of Christ, or else he is a Thief and a Murderer; and standeth there to Preach onely for a *†* Belly full; he doth it for Money and honour sake; he teacheth

† Or a Living his own Word, not Gods word.

7. But if he be Regenerated out of Christ, then he teacheth Christs word; for he standeth in the Tree of Christ, and giveth his sound out of the Tree of Christ wherein he standeth.

8. Therefore it is, that there is so much strife and Opposition upon Earth, because Men *†* heape up Teachers to themselves, according as their Ears do Itech, after what the Old Evil Adam pleaseth to Hear, after what serveth to his climbing up and fleshy pleasure and voluptuousness, what serveth to his Might and Pomp.

9. O ye Devills Teachers, how will you subsist before the Anger of God.

* *Jer. 23. 21.* 10. Why do you Teach, when you * are not sent from God? ye are sent from Babel, from the Great Whore, from the Mother of the Great Woredoms upon Earth, ye are not born of the Virgin, but of the perfidious Adulterous Woman.

1 Col. 2. 8. 11. For ye not onely Teach humane Traditions, and fictions; but ye also persecute the Teachers that are sent; which are borne of Christ,

12. Ye strive about Religion; and yet there is no strife at all in Religion: * There are manifold Gifts, yet it is but one Spirit that speaketh.

13. As a Tree hath many Branches; and the fruit many severall Forms, and one doth not look altogether like another; also as the Earth beareth manifold hearbs and blossoms, and the Earth is the onely Mother to them; thus it is also with those who speak out of or from Gods Spirit.

14. Every one speaketh out of the Wonders of his Gifts, yet their Tree and soyl upon which they stand, is Christ, in God.

15. And

15. And ye Spirit-Binders, will not endure that, ye will stop the Mouth of *your* Christ, whom yet your selves Teach with your Earthly Tongue; *unknown*; from the Pulpit; and binde him to your Lawes.

16. O! alas! the true Church of Christ hath *no* Law: Christ is the Temple or Church into which we must Enter.

17. The Heaps of Stone, make none, New Men; but the Temple, Christ, wherein Gods Spirit teacheth; thae awakeneth and raiseth up the half dead Image that it beginneth to sprout forth.

18. They avail all alike: God asketh not after Art, nor fine eloquent *Expeffions*; but whosoever cometh to him, he will not thrust him away or reject him.

19. † Christ is come into this world, to call and save poer sinners. † 1 Tim. 1. 15.
And Isaiah saith: * Who is so simple as my servant. * Isai. 42. 19.

20. Therefore the Wit and wisdom of this World doth it not, it maketh onely Pride and Puff up Reason, it will out aloft, and willeth to rule and domineer.

21. But Christ saith, † He that leaveth not House, and Land, † Mat. 10. 37.
Goods, Money, Wife, and Childe, for my Names sake, is not worthy Luk. 14. 26.
of me. All whatsoever is in this world, must not be so loved as the dear highly precious Name J E S U S.

22. For all whatsoever this World hath, is Earthly; but the Name J E S U S heavenly; and out of the Name J E S U S we must become Regenerated out of the Virgin.

23. Therefore the Child of the Virgin standeth against the Old Adam, he presents or sheweth forth himself, with or by desires of Temporal pleasures and Voluptuousness, honour, power, might and Authority, and is a fierce wrathful Dragon, which onely willeth to devour, as the Revelation of John representeth him to be a Cruel horrible Dragon.

24. ¶ The Virgins Childe slandeth upon the Moon; and weareth a ¶ Rev. 12. 1.5.
Crown with * Twelve Starres; for it treadeth the Earthly, viz: the * Six heavenly
Moon under its feet: It is Sprouted out from the Earthly Moon, as and six Earthly.
a blossom out of the Earth, and therefore the Virgin-like Image stand- ly. See the
eth upon the Moon. Threecfold life.

25. Against which, the fierce wrathful Dragon, casteth forth his ch. 9. vers 73.
streames of Water, and would faine continually, drown the Virgin- † Rev. 12. 15.
like Image, * but the Earth cometh to helpe the Woman; and swallow- * Rev. 12. 16.
eth up the stream and floud of water, and bringeth the Woman into
Ægypt.

26. That is, the Virgin-like Image, must suffer. It selfe to be put into Ægypt, into Bondage and servitude; and the Earth, viz:

the fierce wrath of God; Covereth the virgin-like Image; it devoureth the streams of the Dragon.

27. Although the Dragon with his abominations overwhelmeth the virgin-like Image, and reproacheth, slandereth, and despiseth it; yet that hurteth not the Virgins Child; for, the fierce wrath, taketh the reproach and slander, which is cast forth upon the Child, *so is self*; for, the Earth alwaies signifieth the fierce *wrath* of God.

28. Thus the Virgins Child standeth upon the Earth, as upon the Earthly Moon, and must continually *flie* into *Egypt* before the Dragon; it must here be onely under the Bondage and Servitude of *Pharao*.

29. But it standeth upon the Moon, not under the Moon: the Prince *Josua* or *Jesus*, bringeth it through *Jordan* into *Jerusalem*: it must onely *through Death* go into *Jerusalem*, and leave the *Moon*.

30. It is but a Guest in this World, a stranger and Pilgrim; it must wander through the Dragons *Country*; and when the Dragon casteth forth his streams upon it, it must bow downe and *pass* under the *Crosse*; and then the Anger of God receiveth the Dragons fire to it.

31. It is known to us, that the Old *Adam* knoweth and understandeth *Nothing* of the New, it understandeth all things, in an Earthly manner: it knoweth not *where* nor *what* God is; it flatters it self, and ascribeth honesty and holiness to it.

32. It supposeth it serveth God, and yet serveth but the Old Dragon, it Offereth Sacrifice, and yet its *heart* hangeth to the Dragon, it will suddenly be honest, and with the Earthliness go into heaven.

33. And yet it despiseth the Children of Heaven, whereby it declareth, that it a *stranger* in Heaven: it is onely, a *Lord* upon Earth, and *Devil* in Hell.

34. Among such Thornes and Thistles, must Gods Children grow, they are not *known* in this World, for the Anger of God Covereth them.

35. A Child of God also * *knoweth not himself*

* Note. Note.

aright; he seeth onely the Old Adam which hangeth to him, which will alwaies drown the virgin-childe.

36. But

36. But if the virgin Childe conceive a glimpse in the *Holy Ternary*, *then it knoweth it selfe*, when the Noble faire

Garland or Crown of Victory is set upon it, there must the Old Adam first look back, and knoweth *not* what is done to him.

37. He is indeed very Joyful: *like one* that danceth to an Instrument of Musick when that Ceaseth sounding; his Joy hath an *End*, and he remaineth to be the Old Adam; for he belongeth to the Earth, and not to the Angelical World.

38. So soon as it cometh so farre with a Man, that the virgin-like Image, *beginneth* to sprout forth out of the Old Adam, so that a Man giveth up his Soul and Spirit into the *Obedience* of God, then the strife with him *beginneth*: then the *Old Adam* in the Anger of God striveth with the *New Adam*.

39. The Old, will be Lord in flesh and blood, also the Devil cannot endure the virgin-like Branch, for he *dareth not* to touch it; but the Old Adam *may* touch infect and possesse it.

40. Because his own dwelling in the Darknes of the *Abyss* pleaseth him not, therefore he would *faine* dwell in Man, for he is an Enemy to God, and hath *†* without Man, *no* authority.

41. Therefore he possesseth Man and leadeth him according to his pleasure into the Anger and fierce wrath of God, wherewith he *scorneth* Gods Love and Meeknes; for he *supposeth still*, seeing he is a fierce wrathful fire-source or quality, that he is higher then the Humility, being he can go so terribly.

42. But being he dare not touch the virgin-like Branch, therefore he useth *sublime* subtle Craft, knavery and wickednes, and destroyeth it,

so that it is *not known or acknowledged in this world*: else too many such little branches might grow in his supposed Country, for he is wrath, & an Enemy to them, he bringeth his Proud Ministers or *Officers*, and Plagues, with scorn, upon that man, so that he is persecuted, despised and *beld a Fool*.

43. And this he doth through the Reason-Learned wise world, through those who call themselves shepheards or *Pastors* of Christ, upon whom the world looketh; that so the Holy Lilly branch may not be known: else men might observe it, and too many such branches may grow for him: and then he *should* loose his Dominion among Men.

44. But the Noble Lilly Twig or Branch, *groweth* in

* The mercy of God, viz, the Holy Earth, the Eternal substantiality, the Body of Christ.

† Extra.

* Note.

Patience and Meekness, and taketh its Ef-

sence power and smell out of the Soyl of God, as also, out of Christs becoming Man or incarnation; for Christs Spirit is its Essence; Gods Substance is its Body.

45. Not out of any *strange* or Heterogene property, but out of its own, included and shut up in Death, and in Christ, Sprouting, Essence; groweth the virgin-like *Lilly* Twig or *Branch*: It seeketh not *nor desireth* the fairnes or excellency of this world; but of the Angelical world.

46. For, it also groweth not in this world in the Third Principle, but in the Second Principle in the *Paradise*-world: and therefore there is great strife in flesh and blood in the outward *Reason*.

Note.

47. * The *Old* Adam knoweth not the *New*, and perceiveth that it withstandeth and opposeth him; it willet not what the Old, willet; it continually leaeth the Old to abstinence, which causeth *woe* to the Old, The Old willet onely to have pleasure, voluptuousness and temporal honour; it *cannot* endure the Crofs and Contempt.

|| *Mahlzeichen.*
* Rom. 8. 29.

48. But the *New* is well pleased, that it shall bear the Marks^{||} or Prints of the wounds of Christ, * *That it should become conformable to the Image of Christ.*

49. Therefore the Old goeth often very *mournfully* about, when it seeth it must be a fool, and yet knoweth not how it befalleth him, for he knoweth not Gods will.

50. He hath *onely* the will of this world, what there flattereth faire, he willet to have that; he would fain be Lord continually, before whom, Men must bowe or stoop.

51. But the New boweth it selfe before its God, and desireth nothing, also *willet nothing*, but it panteth after its God, as a childe after its Mother; It casteth it selfe into the bosome of its Mother, and giveth its *body up* to its heavenly Mother, into the Spirit of Christ.

52. It desireth the food and Drink of its *Eternal* Mother, and it Eateth in the bosome of the Mother, as a child in the body or *womb* of the Mother eateth of its Mother.

53. For, so long as it is covered in the Old Adam, so long it is yet in the becoming Man or Incarnation; but *when* the Old dyeth, then the New becometh Generated or born forth out of the Old.

54. It leaveth the Vessel, wherein it lay, and became a virgin-like child,

13. Ch. Of the twofold Man: the old and new Adam. Part I
childe, to the Earth, and to the Judgement of God, but it becometh
born or brought forth as a *blossome* in the Kingdom of God.

109

55. And then when the Day of *Restoration* shall come, all his
* *Works*, which he hath wrought *Good*, within the Old

* Note. Note.
Rcv. 14. 13.

Adam, *shall follow after him*; and the *Evill* or Malignity of the
Old Adam shall be *burnt up* in Gods fire, and be given to the Devil for
food.

56. Now saith Reason: being the *New Man* in this world, *in* the
Old, is *only* in the becoming Man or Incarnation, then it is
* *not PERFECT*.

* Note.

57. This is no otherwise then as with a child, where the seed with
two Tinctures, viz: the Masculine and Feminine is *sown*, the one in
the other, and a Child cometh out of it.

58. For as soon as a Man Converteth, and turneth himselfe to God
† *with heart, Minde, thoughts and will*; and goeth out from his wick-
ed wayes, and giveth himselfe up *wholly* sincerely and Earnestly, into
God; then, in the fire of the soul in the old perished or Corrupted I-
mage, the *Impregnation* beginneth.

New-Birth
† Math. 22. 37.
Luk. 18. 27.
Note.

59. And the Soul apprehendeth in it selfe, the Word, that moved it
selfe in *Mary*, in the *Center* of the Holy Trinity, which in *Mary*, with
the Modest highly blessed heavenly Virgin, the wisdom of God gave
in it selfe into the halfe dead Virgin, and *became* a True Man.

60. That very Word, which in *Mary*, in the Center of the Holy
Trinity, moved or *roused* it selfe, which united or Espoused it selfe with
the half dead shut up virginity; apprehendeth the Soulish Fire; and
then instantly, in the Souls Image, viz: in the souls Light, in the *Meek-
ness*, viz: in the shut up virgin-like wisdom, the *Impregnation* *begin-
neth*.

61. For, Mans love-Tincture apprehendeth Gods Love-Tincture;
and the seed is *sown* in the Holy Spirit in the Souls Image; as in Our
Book of the Threefold Life of Man is written at large.

62. Now behold! When the virgin-like Marks, in Gods love, ap-
pear; then *may* this twig or branch be born; *for in God*
ALL is PERFECT.

63. But being it sticketh covered in the Old Adam, and standeth
only as it were in the Essence as a seed, therefore there is great *danger* con-

concerning it: for, many attain this Twig or Branch *first* at their *last* End.

64. And though indeed he hath brought it along with him out of his Mothers body or *womb*, yet it becometh perished or corrupt, and broken, and made earthly, *by many*.

65. Thus it goeth also with the poor sinner, when he *repenteth*, but afterwards becometh an Evil Man, it goeth with him as befell *Adam*, who was a fair Glorious Image Created and highly Enlightened from God.

66. But when he suffered Lust to overcome him, he became Earthly, and his fair Image became *captivated* in the Earthly source or quality in the Anger of God; and thus it goeth *continually*.

67. But this we say: according as we have received enlightening in the Grace of God, and have wrestled *much* for the Garland; that they that in the Earnest continue stedfast or Constant, till his Twig or Branch, get a Bud or little *blossom*, his Twig or branch will *not easily* be broken in one or more *storms*: for that which is weak, hath also a weak life.

68. We speak not thus in or as concerning the *Deity*, but *Naturally* it is thus, and indeed also all is done *Naturally*; for the Eternal hath also its *Nature*, and the one doth but proceed out of the other.

69. If this world *had not* been poysoned by the Malignity and fierce wrath of the Devil, then Adam had *continued* in this world in Paradise, and there would have been *no* such fierce wrath in the Starres and Elements.

70. For the Devil was a King and great Lord in the place of this world, and he *hath* awakened the fierce wrath.

71. God *therefore* created the Heaven out of the midst of the Waters, that the fiery Nature, viz: the fiery Firmament, might be *captivated* with the water-Heaven, that its fierce wrath might be quenched.

72. Else, if the water should be gone or *pass away*, Men would plainly see, what would be in this world, nothing else but a cold stern *harsh* astringent and *fiery* burning: yet onely *Dark*, for there could be no Light; for, the Light sublieth meerly in the Meekness: so there can also be no shining fire, except it have meek substantiality.

73. Therefore it is known to US, that God hath burned the heavenly substantiality into water, which was done *Naturally*.

74. When God the Father moved himselfe, and the Devil fell, who would be a fire-Lord over the Meekness; then there was such a Bolt thrust

thrust in before his passioned Malignity: so that now he is Gods Ape or *Mimick*, and not Lord, a raver and fulfiller in the Anger-source or quality.

75. Therefore being we know this; that we are *environed* with the Anger, we should have a care of our selves, and not so slightly and *meanly* Esteem our selves: for we are, not onely from this world, but also in lik manner, from the *divine World*, which standeth hidden in this world, and is *near* us.

76. We can live and be in Three worlds at once; if we sprout forth with the virgin-like Image, *out of* the Evil life.

77. For, we live in the first Principle, in the fire-world in the fire, as to the Essential-soul, viz: as to the fire-source or quality, in the *Center* of Nature of *Eternity*.

78. And then, with the right pure Virgin Image, we *live* in the Light-flaming, Paradise-world, although in the place of this world the same is *not manifest*, yet in the virgin Image in the Holy Spirit, and in the word that dwelleth in the virgin-like Image, *becometh* known.

79. And then Thirdly, with the Old Adam, we live in this Corrupted *sickly* world with the Devil in his kindled sickness or Longing: therefore it is said *be Watchful*, or Circumspect.

80. Christ saith: * *Be simple as Doves, and subtle as Serpents*, take heed to your selves. † Note. 1 Pet. 5. 8.

* Mat. 10. 16.

81. In Gods Kingdom we need no subtilty, we are onely *Children* in the bosome of the Mother; but in this world we must be watchfull, or Circumspect, or look to our selves.

82. We carry the Noble *Treasure* in an Earthly Vessel; it is soon done, to loose God and the Kingdom of Heaven, which after this time is more to be *attained*.

83. We are here in the soyl and in the seed; we stand here in the growing, if it fall out that the *Stalk* be once broken, yet the *root* is there still, so that another stalk may grow.

14. Here, the *Door* of Grace standeth open to Man, there is no sinner so great, but if he **C**ONVERT, he may be regenerated, or new born out of the Evil Malignity.

84. But whosoever *willfully* and *obstinately* catheth his root into the Devils Mine and as to his growing or sprouting out again, despairs or resolves against it: who will help him, that will not himself be helped. † Note. ed & also God will not have him, who himself will not.

68. But

85. But if in his will he converts to God, then God will have him :

for he which willesh in Gods Anger, him will Gods anger

have ; But he which willesh in the Love, him will Gods

Love have.

† Rom. 6. 16.

87. Paul saith : † To whom you give your selves as Servants in Obedience ; either of sinne to Death, or of the Obedience of God to righteousness : its Servant ye are.

* 2 Cor. 2. 16.

88. The wicked is to God an acceptable * savour in the Anger, and the Holy or Saint is an acceptable savour in his Love.

89. But can a Man make of himselfe what he will ? he hath both before him : the fire and the Light : will he be an Angel in the Light,

then Gods Spirit in Christ helpeth him to the

† Engel-schar.

Society of the † Angelical Quire,

* Note, ye dis-puters about Free-will.

90. * But, will he be a Devil in Fire, then Gods Anger and fierce wrath

helpeth him, and draweth him into the Abyss to the De-

vil : he getteth his * Ascendent which he hath a longing or Lust unto.

91. But if he breaketh the first longing or Lust, and entereth into another, then he getteth another * Ascendent, but the first hangeth exceedingly to him, it willesh continually to have him again.

92. Therefore must the Noble Grain often stand in great pinchings, it must suffer it selfe to be pricked with Thornes, for † the Serpent continually stingeth the womans seed, viz: the virgin-Child in the Heel, the sting of the Serpent sticketh in the Old Adam, it continually stingeth the virgin-Child in the Mothers body or * Womb, in the Heel..

93. Therefore the life in this world, is with us poor captive Men, a valley of Misery, full of anguish, Crosses, cares, sorrow and troubles : we are here strange Guests, and are upon the Path of our Pilgrimage.

94. We must wander through great dismall wilde desert Corners ; and are environed with Evil Beasts, with Adders, Serpents, Wolves,

and very horrible beasts, and the Evillest Beast,

we carry in our Bosome.

95. Our

* Note.

Where there is
no will, there
is no desire
Or Mind, in-
clination, or
propensity.

† Gen. 3. 15.

95. Our fair little Virgin, standeth in *that* Buil desert Den or stable of Beasts, as a lodging.

96. But we know and lay this with good ground; that when the Noble Twig or Branch groweth, and becometh strong: then in that Man, the Old Adam must be Servant: must go behinde, and often do what it *willeth* not: he must often suffer the Cross, scorn, reproach and Death, and *that* he doth not willingly.

97. But, the virgin-like Image in Christ subdueth him, for it will readily and with Joy follow after Christ *its* Bridegroom, and be conformable to him in the Cross and tribulation.

98. And we may well say this also: that indeed none become Crowned with the virgin-like * Crown, which the woman, in *the* * Rev. 12. 1. Revelation of John, weareth; with Twelve Stars, viz: with the six Spirits of Nature, heavenly, and with the six Spirits Earthly; unless he stand in the *streames* of the Dragon, and fly along into *Agypt*, viz: under the Cross in the Plagues of *Agypt*.

99. He must + bear Christs Cross; and put On Christs Thorny Crown, *suffer himselfe to be mocked, abused and scorned*; if he will put on Christs and the Virgins Crown, he must first bear the Thorny Crown, if he will put on the *Heavenly*.

Luk. 14. 27.
Note.

100. We present to the Enlightned still a secret *Arcanum* to be known; that when the Pearl becometh lowen; he then *first* putteth on the Crown in the Holy Ternary, with very great Joy and honour before Gods Angels and all + *holy Virgins*, and there is very great Joy therein.

+ Note.

101. But that Crown hideth it selfe again; for in that place, God becometh Man: How then can there be but Great Joy?

102. The Old Adam danceth for Company, but as an Als after the Harp: but the Crown is *laid by*, in the becoming Man, or Incarnation.

103. Wilt thou now be a Conqueror, then thou must, in the footsteps of Christ, *fight* with the Old Als also, against the Devil.

104. If thou overcomest, and wilt be acknowledged and received for a victorious Child of God; then will the *womans* Crown with the Twelve stars be set upon thee, thou shalt weare that, till the virgin be born out of the Woman, out of thy death, or with thy Death; that shall

put on the + *Threefold* Crown of the Great honour and Glory in the Holy Ternary.

+ Note.

Q

105. For

I. Part. *Wherein Regeneration Consisteth.* Chap. 14

105. For, while the virgin-like Image lyeth yet shut up in the Old Adam, it attaineth ~~not~~ the Angels-Crown; for it standeth yet in great danger and hazard.

106. But when it is born, with the dying of the Old Adam; and Crept forth out of the husk or shell; then it is an *Angel*: and can perish * no more, and then the right by-laid Crown wherein God became Man, will be let upon it.

† Or Ensign.

107. But it retaineth the Crown of Twelve Starres also for an Eternal † Mark, for it shall not be forgotten in *Eternity*, that God, in the Earthly Woman, hath again unshut the virginity, and is become Min.

108. The six Earthly Marks shall stand for an Eternal *Wonder*, and be an Eternal Song of Praise, that God hath delivered us out of Necessity and Death.

109. And the six heavenly Marks shall be our Crown and Honour or Glory, that we with the Heavenly have over-come the Earthly.

110. Thus shall the Marks of victory remain standing in *Eternity*, in which it shall be known, what God hath had to doe with the Humanity; and, how, **Man is the greatest**

Wonder in Heaven; at which the Angels highly rejoyce.

The Fourteenth Chapter.

Of the New-Regeneration; in what Substance Being and Property, the New-Regeneration, viz: the Virgin-Child, standeth, while it yet sticketh in the Old Adam.

BEing we swim in this miserable Sea, in this Earthly flesh and Blood; and are become of an Earthly source or quality, wherein we lie shut up in the dimness in the *Glimmering*; therefore let not the Noble Mind cease to search concerning its true Native Country: into which it is to go.

2. It continually saith : *where* is thy God ? or when shall it come to pass, that I may see the Countenance of God ? *where* is my † Noble † The New-Pearl ? *where* is the virgins-Child ; I see it not yet ; how is it with *Man*, me, that I am so anxious about that which yet I cannot see ?

3. I find indeed, the great longing and desire after it ; but cannot see, where my heart might rest.

4. I am yet continually as a Woman, which would fain bring forth : *how fain* would I see my fruit, which is promised me from my God.

5. There is a Continual longing for the Birth, * *one day calleth another, the Morning to the Evening, and the Night to the Day again,* * *Psal. 119. 2* and hopeth in the Abstinence ; when once the clear Morning Star will arise, which will give rest to the Mind.

6. And it is with it, as with a Woman, that laboureth for the Birth ; that continually *hopeth* for the discovery, and waiteth for it with longing and groaning.

7. Thus my beloved, Children of God, it goeth with us, we suppose that we are far off from it ; yet thus *we stand in* the Birth ; we generate thus in great groaning in anguish ; and know not the seed which we generate ; for it lyeth *shut up*.

8. We generate not as to this World ; *how* will we then see the fruit with the Eyes of this world ? neither doth the fruit *belong* to this world.

9. But seeing we have attained the True knowledge of this Matter, not as to the outward Man, but as to the Inward ; therefore we will pourtray it in a *similitude*, for the Readers sake, and for our Refreshment.

10. If we would consider our selves, how we are so *twofold*, with a **Twofold Mind, Thoughts, senses and will**, we can not better come to the knowledge thereof then by considering the Creature or Creation.

11. We see a rude stone lying on the ground, and in many of them, there is the *best* Gold, and we see plainly how the Gold glisters in the Stone, but the stone is *inanimate*, and knoweth not that it hath such Nobleprecious Gold in it.

12. So also we ; we are Earthly *Sulphur*, but we have an Heavenly *Sulphur* in the Earthly, wherein each is its own by it selfe.

13. Indeed, during this life time, they are one among another, but they qualifie or operate *not* together, one with the other, the one is the * *container* and dwelling-house of the other.

* *Note.*

14. As we see in Gold, that the rude drossy Stone is not the Gold, but is onely its *receptacle* that containeth it; also its rude drossiness doth not afford the Gold; but the *Tinctura solis*, or Tincture of Sol affordeth it in the rude Stone.

15. But the rude Stone is the Mother, and Sol is the Father, for Sol impregnateth the rude Stone, because it hath the *Center* of Nature, out of which Sol hath its Original.

16. If we would go on into the *Center*, we would set it down: but seeing it is sufficiently explained in the other writings we let it alone *here*.

17. But so it is also with Men; the *Earthly* Man is signified by the rude drossy Stone: Sol signifieth the Word which became Man, which impregnateth the corrupted perished Man.

18. The cause is this: the Corrupted perished Man is indeed *Earthly* he hath the *Eternal* Center of Nature, he longeth after Gods * Sol;

* Word or
New-Man,
viz: the hea-
venly Gold.

for in his Creation Gods Sol, was taken along to his Substance.

19. But now the rude Stone hath *over-grown* the Gold, and hath swallowed it up into it selfe, so that the Gold is intermixed with the rude drossy Sulphur: and cannot escape the rude Sulphur, unless it be *cleansed* in the fire, so that the rude drossiness be melted away, and then Sol remaineth alone.

20. Understand this of Dying and consuming, therein the rude drossy *Earthly flesh*, is melted away, and then the virgin-like spiritual flesh, remaineth alone.

21. Understand us aright, what we mean; we speak the precious and sublime Truth, as we *know* and understand it.

22. The New-Man is not onely a *Spirit*: He is even *Flesh* and *Blood*, as the Gold in the *stone* is not onely *Spirit*, it hath a *Body*, but not such a one as the rude drossy stone is; but a *Body*, which *subsisteth* in the *Center* of Nature, in the *Fire*.

23. Whose *Body*, the fire *cannot* Consume, and that, because the Gold hath another Principle.

24. Dost thou know this thou *Earthly* Man? No, It justly remaineth Mute in silence: for the Earth is *not worthy* of the Gold, though indeed it carrieth it, and also generateth it.

25. So also the earthly Man, is not worthy of the *Jewel*, which he carrieth, and though indeed he helpeth to generate it, yet he is but dark or dusky Earth, *in respect* of the virgin-child, born of God.

26. And as the Gold hath a true *Body*, which lyeth hidden and cap-

captivē in the rudedrossy stone: so also the virgin-like *Tincture* in the Earthly Man hath a true real Heavenly *divine Body* in flesh and blood.

27. But *not in such* flesh and blood as the Earthly: It can subsist in the Fire, it goeth through Stone and Wood, and is not apprehended: as the Gold presseth through the rude Stone and breaketh it *Not*, neither doth it break or destroy it self.

28. Thus it is also with the Earthly Man: when he conceiveth the Word of life, which became Man in Christ, then he conceiveth it in the perished *Sulphur* of his flesh and Blood, in the virgin-like *Center* which was shut up in Death; wherein *Adam* was a virgin-like Image: wherein the wilde Earth enveloped, his Gold of the clear Divine

Substantiality; so that the heavenly must stand in Death in the *Center* of the Fire: In that very *Center*, I say.

29. And in that very *Center*, the Word of Life moved it self, which became Man in *Mary*, and therein, the Substantiality shut up in Death, attained a living *Tincture*.

30. And then the Noble Gold, viz: the heavenly Substantiality in Death, began to sprout forth, and had *instantly in it selfe* the Holy Spirit in the word of Life, which * there proceedeth from the Father and the Sonne, and maketh the wisdom, viz: the heavenly Virgin, as a Looking-Glass of the Express Image of the Deity, as a pure *Sulphur* for it selfe; a pure flesh and blood wherein it dwelleth.

* Note.

31. Not earthly Essence, but divine Essence, out of the heavenly Substantiality.

32. This is * the true real *Flesh and Blood of Christ*; for it groweth in Christs Spirit in the word of Life, which became Man, which brake or destroyed Death, wherein the divine *Tincture* sprouted again, and generated *substance* out of it selfe.

* Note.

Joh. 6. 54.

33. For all is generated and proceeded out of Gods desiring: But if God be a fire and also a Light, then

it is sufficiently knowable to Us, out of *what* every thing is proceeded.

34. Yet we cannot by any means say otherwise, then that out of the Good and richly amiable; *Good* is proceeded.

35. For, a Good-desiring will, conceiveth in its † *Imagination*, its like; it maketh that, through the hunger of its desiring, like it selfe.

† Note.

36. Thus it is knowable to us, that being the Deity hath * pleased to have a Looking-Glass, an Image of its like; that the divine longing, Pleasure or *Placet*, would also in its impregnating, have the Good and Most lovely, to be generated in its desirous will, a right similitude, according to the Good, according to the clear bright Deity.

* Or longed.

37. But

I. Part. *Wherein Regeneration Consisteth.* Chap. 14.

37. But that the Earthly hath intermixed it selfe therewith ; that is the fault of the *desirous* Anger, viz: of the fire ; the fault of the Devil who with his Imagination kindled it.

* Note.

38. Thus also it is highly knowable to us, That God * *would not* forsake his own, his very *best* and loveliest of all, which he Created to his likeness, **into a Creaturely substance.**

39. He *rather* became himselfe, such a one as he had Created, that he might generate or bring forth the perished or corrupted out of perdition or Corruption again, and put or *change* it into the Best, where-in he might Eternally dwell.

40. And we say with good ground, that God himself dwelleth *subsistingly* in the New Man, not through a Glimps or a strange Glance or appearance, but substantially, yet in his own Principle.

41. The *outward* Man, toucheth or apprehendeth him not.

* Note. Note.

42. Also, the flesh and Blood of the New-Man, ***is not God.***

It is heavenly Substantiality ; God is Spirit : God doth not perish or Corrupt, though plainly the Substance perisheth or Corrupteth : thus God remaineth in himself.

43. He needeth no going away, for he *useth* also no going or Entering in.

44. But he manifesteth himself in Flesh and Blood ; it is his *longing* pleasure, to possess a similitude.

45. And thus if we rightly know our selves, and go according to it ; we then find, that, Man, understand the *whole* Man, is a right similitude of or according to God.

46. For, according to the Earthly life and Body, he is of or from *this* world ; & according to the virgin-like Life and Body he is from *heaven*.

47. For, the virgin-like Essence, hath *heavenly* Tincture, and maketh heavenly Flesh, *in which* God dwelleth.

48. As, the Gold in the Stone hath another *Tincture* then the rude drossy stone ; and that very Tincture hath another Body : Every, Body, cometh to be out of its *own* Tincture.

49. As therefore we know, that the Earth is become generated from the fierce wrath out of the Center of the *barsh* astringent *bellish* fire, viz: Of the Cold Fire : out of the *Sulphur*, of the Stern severity in the Anguish to Fire : as is mentioned in the Book of the Three Principles.

* Note.

50. Thus also a good *Corpus* or Body, cometh out of a *Good* Essence, for the Essence * *maketh* the life ; and yet itself *is not* the Life : the Life ariseth in the Principle, as in the Fire ; be it in the Cold or in the Hot, or in the light Fire ; each is a Principle of its own, and yet *is not* severed.

51. Thus we will now with good Ground of Truth, speak and say, concerning the Humanity, with clear plain and unveyled words, not from supposition or *Opinion*, but from our own true knowledge in the enlightning given us from God.

52. First, that the new Regenerate Man ; which lyeth *bidden* in the Old, as the Gold in the Stone : hath a heavenly Tincture, and hath divine heavenly flesh and Bloud *on it*.

53. And that the Spirit of that Flesh, is no strange Spirit but its *own*, generated out of its own Essence.

54. Secondly : And then we also clearly know and say ; that the Word which in *Mary* became Man, is the first Ground to the beginning *Tincture* in the *Sulphur* : and plainly know, that Christs Spirit which *dwelleth* in All places, *dwelleth* in that very Tincture.

55. Thirdly, we manifestly know, that *this* heavenly Flesh is Christs Flesh, in which the Holy Trinity dwelleth *undivided*.

56. Fourthly ; we apparently know, that it is possible, that, that very flesh and Blood, in the *Tinct* of the Old Adam, can through Imagination become *perished* or Corrupted again, as came to pass in Adam.

57. Fifthly ; we say, that the *Deity* in the perishing or Corrupting, doth not depart or go away, also is touched with *No Evil*.

58. For, that which looseth the Love of God ; that falleth home to the Anger : what falleth out from the Light, that catcheth the fire : and the Spirit of God remaineth *to it selfe* unperished or uncorrupt.

59. Sixty ; That, the *possibility* to the New-Birth, is, in all Men, *else* God were divided, and not in one place as he is in another.

60. And herein we exactly know, that, Man, is *drawn*, by the Fire and the Light ; to which he inclineth with the Beam of the Balance, into that he falleth ; and yet he may in his **life time,** raise up the Tongue of his Angle or Beam, aloft again.

61. Also, that the Holy clear *Deity*, willet no Evil ; it also willet no Devil, it hath desired none, much less to have any man be in *Hell* in the Anger of God.

62. But seeing there is no Light without fire ; therefore it is sufficiently knowable to Us, how the Devil hath through *Imagination* gazed or reflected himself on the Anger-fire, as also all men that will become Damned ; they will *not* suffer themselves to be remedied, but themselves fulfil the Greedy fire-source or quality ; they suffer themselves to be drawn, and yet can well stand.

63. Seaventhly,

I. Part. *Wherein Regeneration Consisteth.* Chap. 14.

63. Seventhly, we say: That the true Temple, wherein the Holy Ghost preacheth, is in the *New-Birth*;

64. That all is Dead Crooked and Lame, which teacheth not out of Gods Spirit.

65. That the Holy Spirit mixeth not it selfe in the sound of the Mouth of the wicked: That no *wicked Man* is Christs shepherd.

66. For, although, in the Holy, or Saints, the Clock cometh to be struck with or by the voyce of the wicked; it would indeed be done by the Cry of a Beast, if its noise were intelligible, and did sound the most precious Name of God.

67. For as soon as the Name of God is mentioned, and giveth a sound, then instantly the other sound catcheth it, viz: in that place wherein it is sounded, as, in the *holy Soul*.

68. But no wicked awakeneth, or raiseth up another wicked, out of Death; for, that *cannot be*; they are both in the Anger of God, and lie yet shut up in Death.

69. Had we our selves *been able* to have risen up out of Death, then had Gods heare not needed to have become Man.

* Note.

70. Therefore we say with Certain Ground: * That onely *that* very word, which there is become Man, awakeneth or raiseth up the poor sinner out of his Death, and generateth him to *Repentance* and to a *new life*.

71. Therefore all Preachers or Cryers, that are *wicked* or *ungodly*, are not profitable in the Temple of Christ; but those that have Christs spirit, † *they are* his shepherds.

† Note.

72. We clearly know and say, That all Teachers which give out themselves for Christs servants and Church-Ministers, and that for their *Bel-lies* and *honour* sake, and yet are Unregenerate; are the Antichrist and the Woman in the Revelation of *John*, upon the Dragon.

73. We say; That all Tyranny and selfe usurped power and Authority, wherewith the miserable are squeezed, *Oppressed*, drunk up, *waxed* and *tormented*, is that abominable Horrible Cruel Beast, upon which Antichrist Rideth.

74. We know and say; that the Time is near; and the Day Dawneth or breaketh, wherein † *this Evil Beast with the Whore, shall go in to the Abyss.*

† Rev. 19. 20.
Note.

Amen Hallelujah Amen.

The Second Part.

The second Part of the Book of the Incarnation,
is concerning The

Suffering,
Dying,
Death,
and
Resurrection,
of
CHRIST

And
How we must enter into, Christs Suffering Dying and Death
and Rise again with and through him out of his Death, and
become conformable to his Image, and Eternally Live in Him.

Written
In the Year 1620. in the *German* Tongue.

By
Jacob Behme

THE
Teutonick Philosopher,
Dwelling at Gerlitz.

LONDON, Printed by J. M. for Lodowick Lloyd, at the Castle in
Cornhill, 1659.

Of
CHRISTS
Suffering, Dying, Death, and
Resurrection.

And
*How we must Enter into, Christs suffering, dying,
and Death, and arise with and through him, out
of his Death; and become like his Image,
and live in him Eternally.*

The First Chapter.

*Of the Eternal Beginning, and of the Eter-
nal End.*

I.

Reasons, Objection.

Outward Reason saith: *were* it not sufficient that God became man in US; wherefore Must Christ suffer and Dye.

2. *Could* not God then thus introduce Man into Heaven with the New Birth? Is not God *Omnipotent* enough to do what he will?

3. What pleasure hath God in Death and dying? that he hath not onely suffered his Sonne to dye on the Crois, but that *we* all must Dye also?

4. If then God hath by the Dying of his Sonne, redeemed us, and paid a ransom for us, *wherefore* then must we also dye and perish or be consumed? thus Reason runneth on.

Answer.

5. To this *Looking-Glass* we will have the Antichrist, who calleth him-

R

II.P. Of the Eternal beginning, and of the Eternal End: C. 1
himself Christs Minister, Pastor, or shepherd, invited for a Guest;
and all the high-Schools or Universities of this World; with their
disputations and *Lewes*; as also all the Children of Christ; who
bear Christs Cross: they shall see the true Ground.

6. Not with this meaning, to condemn any in his Ignorance, but
for the true Teaching and Instruction, that every one might seek and
find himself.

7. For it will be a very earnest matter, and concerneth Man, it
costeth body and Soul.

8 He ought not at all to slight it; for he that hath this knowledge
given him, he hath prepared his Trumpet; It concern-

eth all Man-kind; Every one should trim his

Note.

† Mat. 23. 7.

*we must
Go with
our mind
which is the
Charriot of
the Soul,
out from Sin
and Earthly-
things into
the Liberty
out from
this world*

Lampe.

9. There will be a Great Two-fold King Come, out of two Gates:
he is but one Only, and yet two; he hath *Fire and Light; he draw-
eth in both, on Earth and also in Heaven, let this be a Wonder to
thee.

10. Dear Children of Christ, when we consider of Death, how we
must go through Death into Life, then we find altogether another kind
of Life; which cometh out of Death.

11. And we find Instantly, why Christ must have dyed; and why
we must also dye in Christs Death, rise again in him; and with him,
and through him, enter into Gods Kingdom.

12. If now we would find this, we must then consider the Eternity
in the Ground and Abyss, else there is no finding of it; we must one-
ly find it where it is.

13. For, out of the Eternal Ground have we, with the Image of
God, our original, viz: with the soul and its Image.

14. But are become introduced into the Temporary and Corrupti-
ble, viz: into the source or quality thereof.

15. But now the Eternity, viz: the Abyss, is a

Liberty without source or quality

and therefore we must go again into the Liberty through dying.

16. Yet we cannot say, that there is no Life therein; it is the right
Life, which there subsisteth Eternally without source or quality.

17. And we give you it in a True reall similitude to meditate and con-
sider of: which indeed is a similitude according to the Kingdom of this
world;

*into the Love & mercy of God
in Jesus = Christ = And so by Faith.
and Earnest Desire we shall receive Him
And cloath our souls with His Righteousness
Also with Heavenly = Substantiality;*

1.C. Of the Eternal beginning, and of the Eternal End. P. II

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world; but if we *take the divine world as it, or along with it; then * Or apply in our Mind and Thoughts.

it is the *Substance* it self.

18. You know that our Life consisteth in *Fire*, for without warmth we live not.

19. Now, the Fire hath its own Center, its own Maker in its Circle or Circumference and Extent, viz: the *seven* Forms or Spirits of Nature.

20. And yet onely the First *four* Forms are acknowledged and accounted to be Nature, viz: the springing source of quality, wherein the fire becometh awakened and struck up, that there be a Principle and lifes Circle or Center there, wherein the † *Matter* of the burning, maketh it selfe, in the Spirits or formes, and is also Continually consumed in the Fire.

† See the 12. Question of the Soul, verse 19. 20. & 21. * Consumptibility.

21. And the Fire giveth forth out of the * Consumingness, an other that is *better*, then the First, which maketh the Fire.

22. For, the Fire killeth or mortifieth and devoureth the substance which the fire it selfe Maketh, understand the *Essential* Fire, in the forms to Fire: it consumeth that, and giveth out of the Death, a much

Nobler and better, which it cannot Consume.

23. And that is demonstrated to you in fire and Light; which is not onely the true similitude, but it is the *substance* it selfe; onely a Man is to distinguish the Principles; It is indeed all a Fire; but distinguisheth it selfe according to the source or *Quality*.

24. If we will present this to be understood; it is necessary, that we mention the fires *Originall*: but being we have elsewhere, viz: in the Book of the Three Principles, and in other besides, described it at large, with all Circumstances: therefore here we will set down a *brief* description, and direct the Reader to the other writings, if he would thoroughly search out the *Seven* forms of Nature.

25. The Fire hath Especially *Three* forms in-it to the Center; and the *Fourth* form is the fire it selfe, and giveth the Principle, viz: the Life, together with the Spirit; for in the first Three Forms there is no right

Spirit, they are onely *Essences*.

26. Viz: *First*, the *Harsh* Astringency, that is the desirous Will; that is the first and Chiefest Form.

27. *Secondly*, And the *Bitter* stinging, that is the second Form, a Cause of the *Essences*.

28. *Thirdly*: After that, the Anguish, viz: the Circle or Center of

R 2

Life:

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Life: the turning wheel, which catcheth or apprehendeth the senses or Thoughts, viz: the bitter Essences, in it selfe, and swalloweth them up as it were into Death; and giveth forth out of the Anxious Chamber, viz: out of Death, the *Minde*, viz: another Center.

* Note.

29. Now understand this thus; * In the Eternity, viz: in the *Abyss* without or beyond Nature, is Nothing but a stillness without substance; it hath also nothing that giveth or affordeth any thing; it is an Eternal Rest, and like Nothing: an Abyss without beginning and End; it is also no limit Circumscription or place, no seeking or finding, or any thing in possibility there.

AVge.

30. That Abyss is like an Eye: AVge, for it is its own Looking-Glass; it hath no Moving, also neither Light nor Darkness.

* Note.

31. It is Especially a * *Magia*, and it hath a will, after which we should not dive or search, for it troubleth us.

32. With or by this very will, we understand, the *Ground* of the Deity, which is of No Original, for it apprehendeth it selfe in it selfe; concerning which we are justly *Mute* or silent; for it is without or beyond Nature.

† Or so. Note.

33. And being we are in Nature, we know it *not* † in Eternity, for, in the Will, the Deity it selfe, is All; and the Eternal Originall of its own Spirit, and of All and every substance.

* Note where-
in God is Om-
nipotent and
Omniscient.

34. * In that very will it is Omnipotent and Omniscient; but in that will it is not called or known to be God, for it is therein, neither Good nor Evil.

35. It is a *desirous* will, which there is the beginning and also the End, for the End maketh also the beginning of this will, and the beginning the End.

AVge. A

36. And thus we finde that All substances are shut up in an Eye AVge, and that is as a *Looking-Glass*, wherein the will * beholdeth it self, what it is.



37. And in that * *beholding*, it becometh desirous of that Substance which it selfe is.

* Or appeareth.

† Note the in-
troduction of
the Eternal wil-
l into substance.

38. And the *Desiring* is a drawing in, and yet there is Nothing, that can there be drawn, but the will draweth it self in the desiring it self, and modelleth it in its desiring, for *what it is*.

39. † That very *Model* is the *Looking-Glass*,
wherein

1. C. Of the Eternal Beginning, and of the Eternal End. P. II
wherein the will seeth what it is, for it is a *similitude* of or according to the willing.

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40. And we know that very Looking-Glass, wherein the will seeth or beholdeth it selfe; to be the **Eternall** wisdome of God.

41. For, it is an Eternal *Virgin* without Substance, and yet is the Looking-Glass of all Substances, in which all things have been foreseen from Eternity whatsoever there should or could be.

42. But now also, this Looking-Glass, is not the seeing it selfe: but the will, which is desirous; that is the outgoing longing pleasure of the will, which goeth forth out of the will, and that is a Spirit, and maketh, in the longing pleasure of the desiring, the Looking-Glass.

43. The Spirit is the Life; the Looking-Glass is the Manifestation or **Revelation** of the Life; else the Spirit would not know it selfe: for the Looking-Glass, viz: the wisdome, is its ground and reteinor or preserver.

44. It is the *Invention*, or that which is found by the Spirit, where the Spirit findeth it selfe in the Wisdom.

45. The wisdome without the Spirit, is *no substance*; and the Spirit without the wisdome is *not* manifest to it selfe, and one without the Other were an *Abyss*.

46. Thus the wisdome, viz: the Looking-Glass of the Spirit of the Deity, is for or as to it self, Mute, *inanimate* or silent, and is the Deities, viz: the Spirit's Body, wherein the Spirit dwelleth.

47. It is a Virgin-like *Matrix*, wherein the Spirit openeth it selfe: and is the substantiality of God, viz: a Holy Divine Sulphur, apprehended in the Imagination, of from or by the Spirit of the *Abyss* of Eternity.

48. * And this Looking-Glass or Sulphur, is the Eternal first Beginning, and the Eternal first End: and is every where like an Eye, AVge, wherewith the Spirit seeth; what it is therein, and what it would open or manifest.

49. This Looking-Glass or Eye, AVge, is without ground or limit, as indeed the Spirit hath no Ground but onely in this Eye, AVge.

50. It is Every where altogether totally Entire *undivided*, as we know that the Abyss cannot be divided, for there is Nothing that divideth, there is no moving without or beyond the Spirit. Thus it is knowable to us, what the Eternal Spirit in the wisdome is: and what

* Note the wisdome is the body of the spirit.
† Formed or figured.

* Note what AVge and O. are.
Rev. 1. 8.

* Extra.
Unus Circulus.
Tinctura est
sapientia Ornamentum.

what the **Eternal beginning** and the **Eternal End** is.

The second Chapter.

The true and highly-worthy and precious Gate of the Holy Trinity. The Eye AVENUE of the Eternal Lifes Glance.

1.

AS then we understand, that the Eternal beginning in the Abyss, is an *Eternal will* in it selfe; whose *Original* in it selfe, no creature shall ever know.

2. Yet we are to know, and are given to know in the *Spirit*, its *ground*; which it maketh to it selfe; wherein it resteth.

3. For, a will is thin or *Obscure*, as it were *Nothing*: therefore it is desirous; it willeth to be *something*; that it might be Manifest in it selfe.

4. For the Nothing causeth the willing, that it is desirous; and the desiring is an *Imagination*.

5. Wherein the will, in the Looking-Glass of *Wildome*, discovereth it selfe, and so it Imagineth out of the Abyss into it selfe, and maketh to it selfe in the *Imagination*, a ground in it selfe; and impregnateh it selfe with the *Imagination* out of the *wildome*, viz: out of the *Virgin-like Looking-Glass* which there, is a *Mother* without generating, without willing.

* Or Spirit.

6. The impregnation is not performed in the * Looking-Glass, but in the willing: in the *willing*: *Imagination*.

7. The

7. The Looking-Glasse remaineth Eternally a *Virgin*, without generating; but the will becometh impregnated with the *Glimp* of the Looking-Glasse.

8. For the will is Father, and the Impregnation in the Father, viz: in the will, is *Heart*, or *Sonne*; for it is the will, viz: the Fathers Ground, wherein the *spirit* of the willing *hatcheth* in the Ground, and out of the willing in the ground goeth forth into the Virgin-like wisdom.

9. Thus, the willings Imagination, viz: the Father: attracteth the Looking-Glasses Avision, or aspect form or representation, viz: the

Wonder of the Power Colours and virtue, into it self, and so becometh impregnated with the Glance of the wisdom with the power and virtue: This is the wills, viz: the Fathers Heart, wherein the *Abyssal* will attaineth a ground in it self, through and in the Eternal Imagination.

10. Thus we know the Father impregnating to be the *Center* of the Spirit of the Eternity, wherein the Eternal Spirit continually apprehendeth it self.

11. For, the will is the beginning; and the moving or drawing in into the Imagination, viz: to the Looking-Glasse of wisdom, is the Eternal abyssal Spirit, which ariseth in the willing, and apprehendeth it self in the *Center* of the Heart, in the power of the intracted wisdom, and is the Hearts *Life* and *Spirit*.

12. Now then being the Eternal Abyssal will in it self, is as it were *inanimate* mute or silent, therefore that which is apprehended or conceived, out of the wisdom, which is called Heart or *Center* is the word of the willing; for it is the sound or the power, and is the willings *Mouth*, which manifesteth the willing.

13. For, the will, viz: the Father, *Speakes* with the moving of the Spirit, the power, forth, in the Looking-Glasse of the wisdom.

14. And with the speaking forth, the Spirit goeth, out from the willing out of the Word of the Mouth of God, viz: out of the Center of the Heart, forth, into that which is out-spoken, viz: into the *Virgin-like* Looking-Glasse; and openeth the word of life in the Looking-Glasse of wisdom, so that the

Threefold substance of the Deity in the wisdom becometh Manifest.

15. Thus we acknowledge an Eternal abyssal divine Substance, and therein *Three Persons*, whereas one is not the other,

16. Viz:

16. Viz: the Eternall will, which is the Cause of all and every substance; that is the First Person; yet, is not the substance it selfe; but the Cause of Substance, and is free from Substance, for it is the Abyss.

17. There is nothing before it, that can give it, but it giveth it selfe, of which we have no knowledge.

18. It is All, and yet also ~~that~~ but ONE onely, in it selfe without substance, a Nothing.

19. And in this One onely willing, ariseth the Eternall Beginning through * Imagination or desiring.

20. And in the Desiring, the willing impregnateh it selfe out of the Eye, AVge, of wisdom; which with the willing is in like or Equall Eternity, without ground and beginning, as is mentioned above.

21. That very Impregnation is the Ground of the willing, and of the substance of all Substances, and is the Sonne of the willing.

22. For, the will generateth this Sonne from Eternity in Eternity perpetually, for it is its * Heart or its word, viz: a sound or revelation or Manifestation of the Abyss of the still Eternity, and is the willings

* Mouth or understanding; and is justly called another Person, then the Father: for it is the Fathers revelation or Manifestation, his Ground and Substance.

23. For a Will is no substance, but the willings Imagination maketh Substance.

24. Thus, the second Person is the substance of the Deity; understand; the substance of the Holy Trinity; the Mouth of the Manifestation or Revelation of the substance of all Substances, and the power of the Life of all and every Life.

25. The Third Person, is the Spirit, which with the apprehension of the Willing through the Imagination, out of the power of, the speaking, goeth forth out of the Mouth of the Father, into the Eye, AVge, viz: into the Looking Glass of wisdom, that is clearly free from the willing and also from the Word.

26. And although, indeed the will out of the Word giveth it, yet it is free as the Air is free from the Fire: as Men see, that the Air is the Fires spirit and Life, and yet is another thing then the Fire, and yet is given forth also from the Fire.

27. And as Men see, that the Air giveth forth a living and moving Heaven, which is lustrous and moveable: so also is the Holy Spirit,

* Nor never
can

For thus, never
Given to wisdom

* Note. No
Knowledge

of the Abyss
or Eternall will

For whan men
have said No

they can
they are
ignorant still

Spirit, the Spirit and Life of the Deity; and another Person, then the Father and Sonne.

28. It beareth also another Office; it openeth the wisdom of God, so that the Wonders Appeare: as the Aire openeth all the Life of this World, that all Live and Grow.

29. Thus, this is a short explanation of the Deity in the Abyss; how God dwelleth in himselfe, and is himselfe the Center of the Genetrix.

30. But now the humane Mind resteth not satisfied with this; it asketh or inquireth after Nature, after that out of which this world is become born or Generated, and All Created: Therefore now the Text concerning the Principle followeth further; to which we have invited Reason for a Guest.

The Third Chapter.

How God, without the Principle of Fire, would not be manifested or revealed: also Concerning the Eternal Substance: and Concerning the Abyssal Will.

1.

WE have by this description, shewed you: what the Deity without or beyond Nature, is: wherein it is to be understood, that the Deity; as concerning the Three Persons, together with the Eternal Wisdom, that they are free from Nature; and that the Deity hath yet a deeper Ground, then the Principle in the Fire.

2. But now, the Deity without the Principle were not or would not be Manifest.

3. And understand, the Deity without or beyond the Principle to be a Glimpse of the Great Wonder, which none knoweth or can know, what is it, wherein all Colours power and virtue appear in a very terrible substance, which yet seemeth like no substance; but a terrible

in nature = fire there is light

for when tis kindled it shines

And so it is in light

for with love & meekness it shines

no
beginning
nor
no ending
is beyond
our conceiving
for no
creature
can comprehend
no beginning
nor no end

Attention: A Veil, or Eye of Wonder; so that neither Fire, Light, nor Darkness, may be discerned, but a Glimp of such a Spirit, in a high deep blew green and mixed Colour, wherein all Colours lye, and yet none may be known from the other, but resembleth a Flash which is terrible, whose Glimps disturbeth and Consumeth all.

4. Thus we are to know, concerning the Eternal substance, viz: the Eternal Spirit; without the Fire and Light; for it is a desirous will which thus maketh it self a Spirit.

5. This Spirit is the **Eternall Potentiality** of the Abyss, wherein the Abyss bringeth it self into a Ground, whence all substance ariseth.

6. For every Form in the Spirit, is an *Imagination*, a desirous will, and desireth to manifest or Reveal it self.

7. Every Form impregnateh its Imagination, and Every Form also desireth to manifest it self: and therefore is the Looking-Glass of the Glimps, a *Wonder* of the substance of all Substances, and of the wonder there is neither Number ground nor End.

8. It is a meer Wonder, whose comprehension can not be written; for onely the *soulish* Spirit, which ariseth out of this Wonder, that alone understandeth it.

9. And then we understand, how this Abyssal will, is from Eternity in Eternity, *perpetually* desirous, viz: to Manifest it self, and to search or fathom it self, what it is; to bring the Wonder into a Substance, and to Manifest it self in the *Wonders*.

10. The desiring, is an Imagination, wherein the willing draweth into it self, and impregnateh it self, and *overshadoweth* it self with the Imagination, that so out of the free willing a Contrary or *opposite* will exitteth, to be free from the Overshadowing, viz: from the *Darknesse*.

† The first
ground of the
dark world.

11. For, that which is drawn in, is the *Darknesse* of the free willing, whereas otherwise *without* the Imagination, it would be free: *yet also*, in it self without the Imagination, it would be a Nothing.

12. Thus there ariseth together, in the first willing in the Desiring, a Contrary or *opposite* willing: for, the desiring is drawing in, and the first will is *quiet* or still, and in it self, without substance.

13. But it impregnateh it self, with the desiring, so that it is full of Substance, viz: of the Wonder and power which *overshadow* it, and make a **Darknesse of it or out of it.**

14. Whereas

14. Whereas then in the indrawn powers an other will apprehendeth it ſelf, to go out from the dark power into the liberty.

15. That other or ſecond will, is the *Hearts* or words Will; for it is a cauſe of the Principle, that the anxious wheel kindleth the Fire.

16. So then it goeth through the Anguiſh, viz: through the fire, forth, with the ſhining or Luſtre of the Light, viz: the Maſteſty, wherein then the Substance of the Holy Trinity becometh *Manifeſt*; and

conceiveth or aſſumeth here the deare and precious **Name**
God. GOD.

17. Underſtand this further thus. The firſt Will, viz: God the Father, that is and remaineth Eternally free from the Anxious ſource or quality; as to what the willing in it ſelf, is; but *its* deſiring becometh impregnated, and in the deſiring, ariſeth Nature, with the Forms, and Nature dwelleth in the Will, viz: *in God*, and the will in Nature.

19. And yet there is no Mingling; for the will is ſo very *thinne* as it were Nothing, and therefore it is not apprehenſible, it is not comprehended by Nature; elſe if it might be Comprehended there would in

the Deity, be But, ONE Perſon.

20. It is indeed the *cauſe* of Nature, but yet it is, and remaineth in Eternity, another World; and Nature, remaineth alſo another world in it ſelf; for it ſtandeth in the power of the Eſſence, out of which the Principle ariſeth.

21. For, the Clear *bright* Deity in the Maſteſty, ſtandeth not in the Eſſence or in the Principle, but in the Liberty without or beyond Nature.

22. But the ſhining Light without or beyond the Principle maketh, the *Incomprehenſible* or Abyſſal Deity manifeſt; it giveth the ſhining or Luſtre of the Maſteſty; and yet hath it not *in it ſelf*, but it comprehendeth or conceiveth it out of the Looking-Glaſs of the virgin-like wiſdome, out of the Liberty of God.

23. For, if the Looking-Glaſs of Wiſdome, were not, then could no Fire or Light be generated; it all taketh its Original, from the Looking-Glaſs of the Deity: that is now to be underſtood, in this manner following.

24. God, is in himſelf, the Abyſs, viz: the firſt World, of which

*Viz: the Crea-
ture.

no Creature knoweth any thing at all; * for it standeth solely and alone, with Spirit and Body in the Byss or Ground.

25. Thus also God himselfe in the Abyss, would not be manifest to himselfe; but his *wisdom* is from Eternity become his Ground or Byss.

26. After which therefore the Eternal willing of the Abyss of the Deity hath pleased to Long, from whence the *divine Imagination* hath existed, so that the Abyssall will of the Deity, hath thus from Eternity, in the Imagination, with the power of the *Avision* or Aspect, or form of the Looking-Glass of Wonders, impregnated it self.

27. Now, in this Impregnation of the Eternal Original, are *two* Principles to be understood, viz: *First*, the Eternal Darkness, out of which the Eternal world Originateth it selfe, and the Substantiality of the fierce wrath in the Darkness, wherein we understand Gods *anger* and

the Abyss of Nature: and thus we know and acknowledge the fiery world to be the *Great Life*.

28. And then also *Secondly* we understand, *First*, how out of the Fire, the *Lights* becometh generated. And *Secondly*; how, between the fiery and light World Death is.

29. *Thirdly*, How the Light shineth out of *Death*: and *Fourthly*: How the Light-flaming World, is *another* principle source or quality in it selfe, then the fire-world: and yet neither is separated from the other, *neither can* the one comprehend the other.

30. *Fifthly*, we understand; How the Light-world *filleth* the Eternal Liberty. viz: the first willing, which is called Father.

31. *Sixthly*; Thus we understand also, herein Earnestly and fundamentally: how, that *Natural* life, which will dwell in the Light flaming world, *must* go through death, and must become generated or born forth out of *Death*.

32. *Seventhly*, Yet we understand or mean; that Life which *originally* ariseth out of the Darkness, viz: out of the *Essence* of the dark substantiality; as viz: the soul of *Man*, which had out of the fire-world turned it selfe into the Dark substantiality in Adam: *Eighthly*; Therefore then we fundamentally and Exactly understand; wherefore God, viz: the Heart of God, is become Man.

33. And *Ninthly*; wherefore he must of necessity dye, and enter into Death, and break his Life in Death, and afterward bring it through the fiery world into the Light-flaming World: And *Tenthly*, wherefore we must thus follow him.

34. And

34. And *Eleventhly*; we understand further, wherefore many souls remain and Continue in the fire-world, and cannot go through Death into the light-world. *Twelfthly*, what Death is. *Thirteenthly* also, what the Soul is. This is now as followeth.

35. When we consider what the life is; we find that it specially consisteth in *Three* parts, viz: *first*, in the **Desiring**; *Secondly* in the **Mind**; *Thirdly* in the **senses** or thoughts.

36. Now if we search further, what that is which giveth or affordeth that, then we find; the *Center*, viz: the **Essential Wheel**, which hath the * **Fire-Smith** in it selfe.

* Or *Vulcanus*.

37. And then if we consider further, whence that **Essential Fire** existeth; we find, that it taketh its original in the *Desiring* of the *Eternal abyssal* willing, which, with the desiring maketh to it selfe a **Ground**:

38. For, every desiring is attractive, or *harsh* and astringent, of that which the will desireth; and yet there is nothing for it, that it * *Or before is*.

may desire, but onely it selfe; that is the Great **Wonder**.

Eye, *Wonder*=AVge, without limit and ground; wherein all lyeth.

39. And yet also is a **Nothing**, unless it become in the desiring will, made a *somewhat*, which is done by *Imagination*; wherein it becometh a substance, whereas yet it is a **Nothing**, for it is onely an over-shadowing of the *Free-willing*.

40. Which Substance, over-shadoweth the **Liberty**, viz: the *Thinne* unsearchable willing, so that *two* worlds come to be: *first*: One which in it selfe is incomprehensible and unconceivable, an abyss and *Eternal Liberty*; and *Secondly*, one which comprehendeth, and maketh it selfe a **Darkness**.

41. And yet neither is *separated* from the other, onely this is the difference or distinction, that * *the Darkness cannot comprehend the* * *Joh. 1. 3.* **Liberty**; for † it is too *Thinne*, and dwelleth also in it self, as also the † *The Liberty*. **Darkness** dwelleth in it self.

The very Earnest Gate.

42.

Here now we understand. *First*, how the Fathers Second Will, which, in the Looking-Glass of wisdom he sharpeneth to his *beards Center*, becometh impregnated with the substantiality in the Fathers *Imagination*.

43. And *Secondly* that, the same impregnation in respect of the liberty of the first will, which is called Father, is a Darkness: and *Thirdly*, How in the Darkness or substantiality, all powers, Colours and Virtues lie in the Imagination; moreover all *Wonders*.

44. And *Fourthly*, we understand; How the powers, wonders and virtues, *must* be manifested through the *Fire*, viz: in the Principle wherein all passeth into its Essence: for in the principle the Essence originally ariseth.

45. And *fifthly*; we understand very Earnestly and exactly; that, in the Principle, ere, the fire ariseth, there is a *dying*, viz: the great anguish life.

46. Which yet is no dying, but a harsh astringent, stern dying source or quality, out of which the great and strong Life ariseth, viz: the fire-life; And *sixthly*, then out of the deadned, the light-Life, with the power of the Love.

47. Which *Lights-life* with the Love dwelleth in the Eternal Liberty, viz: in the first willing, which is called Father; for, that, the Father in his own willing, which is himselfe, *desireth*; and nothing more.

48. That now understand thus: ye see and know that there is no Light without Fire; and there is no Fire, without the Earnest source or quality, which source or quality is *like a Dying*; and the Substantiality out of which the Fire burneth must thus also dye and be consumed.

49. Out of the Consuming consisteth two Principles, of two great Lives; *One* in the source or quality which is called Fire, and *one* out of the vanquishedness, viz: out of the *Death*, which is called Light, which is *Immaterial* and without source or Quality, and yet hath all sources or qualities in it, but not the source of the fierce wrath.

50. For, the fierce wrath is *remained* in Death, and the Light-life groweth out of the *Dying*, as a fair blossom out of the Earth, and is

no more, apprehended by the Dying.

51. As then ye ſee, how the Light dwelleth in the Fire, and the fire cannot move it, and beſides that there is alſo nothing that can move the Light; for it is *like* the Eternall Liberty, and dwelleth in the Liberty.

52. Here ye underſtand, how the Sonne is *another* Perſon then the Father; for he is the Light-world; and yet dwelleth in the Father; and the Father generateth him in his *willing*; and he is rightly the Fathers Love, alſo *† wonder Council and Power.*

53. For, the Father generateth him in his Imagination in himſelfe; *† Iſai. 9. 6.* and bringeth him through his own fire, viz: through the Principle, forth *through* Death, ſo that the Sonne maketh and is *another* World, viz: another Principle in the Father: then the fire-world in the darkneſs, is.

54. Thus you underſtand alſo, How the Fathers Eternal Spirit, divided it ſelfe into *Three Worlds*. The *First* is the Exit out of the Imagination of the firſt willing of the Abyſs, Which is called Father; in which, with the outgoing it openeth the *wiſdome*: and dwelleth in the wiſdome, and weareth it upon it ſelfe, as its Garment of the Great wonders.

55. *Secondly*: it is the Cauſe to the indrawing to the Subſtanciality of the darkneſs, viz: to the other world, and is the Cauſe, and the Spirit to the *Originall* of the Eſſential Fire: it is it ſelfe the ſource of quality, in the Anguiſh of the Principle, and alſo of the fiery world, viz: of the Great Life.

56. And then *Thirdly*, It is it ſelfe alſo, that which the power in the dying of the principle, *bringeib forth* out of the Fire, wherein the power, out of the anguiſh, out of the dying, ſevereth it ſelfe from the Dying, goeth into the *Liberty*, dwelleth in the Liberty, and maketh the Light-world, and ſo it is the flame of the Love in the Light-world.

57. Here in this place ariſeth the deare ** Name of* ** Mat. 28. 19.*
God, of the Father, of the Sonne, and of the Holy Spirit.

58. For, in the Fire-world, *† it* is not called the Holy Spirit or *† Viz: the Eternal Spirit of* God, but Gods Anger, Gods fierce wrath; wherein as to this, *nal Spirit of* God calleth himſelfe a *Consuming fire.* *the Father.*

59. But

59. But in the Light-world, viz: in the Sonne of God, it is the Flame of Love, and the power of the *Holy divine Life*; wherein it is called God the Holy Spirit.

60. And the Light-world, is called the Wonder, Council, and Power, of the *Deity*, which the Holy Spirit openeth, for it is the Life therein.

61. And is all, together, as farre as our Heart and Mind or Thought can reach: Nothing, but onely *these Three worlds*; it ALL standeth therein.

62. Viz: *First*, there is the Eternal Liberty, and therein the light, with the power in the Looking-Glass of wisdom, *which is called God the Father Sonne and Holy Spirit.*

63. *Secondly*, there is the dark substantiality, in the *Imagination*, in the harsh astringent desirous willing; the Impregnation of the desiring, wherein all standeth in the Darkness, viz: in the anxious death.

64. *Thirdly*: There is the fiery world, viz: the first Principle, which standeth in the Anguish, viz: the Great strong Omnipotent Life, wherein the *Light-world* dwelleth; but unapprehended by the Fire.

The Fourth

The Fourth Chapter:

Of the Principle, and of the Originall of the Fire-World; and of the Center of Nature; also how the Light severeth it selfe from the Fire: so that, from Eternity in Eternity, two Worlds are one in another.

I.

WHe will not write murely or not to be understood, but demonstratively with good Evidence: We perceive and know, that every Life doth originate it selfe out of the *Anguish*, as in a venome or poyson, which is a dying, and yet is also the life it selfe; As it is plainly to be perceived in Men and all Creatures.

2. For, *without* the Anguish or poyson, there is no Life, as is very well to be seen in all Creatures, Especially in Man, which existeth in Three Principles.

3. As *First*. One in the Fire, wherein the Great Life standeth, to which a dying Poyson viz: the *Gall*, belongeth, which Poyson maketh the Anguish-Chamber, wherein the Fire-life originally ariseth.

4. And *Secondly*: out of the fire-life, the second Principle, viz: the Light-life, out of which the Noble *Minde* with the Senses or *thoughts* Existeth, wherein we bear and understand our Noble Image: for, the fire-life in the Heart, originally ariseth from the *Death* of the *Gall*.

5. *Thirdly*: We understand the Third Principle in the other Anguish-Chamber, viz: in the Maw or *Stomack* or Entrails; whereinto we stusse the four Elements with the constellation or *Astrum*, where then the other Anguish-Chamber, viz: the third Center, is, viz: the Kingdom of this World; a *stink* and Evil source or qualities, house; wherein the third Life, viz: the sturty and Elementary life becometh generated; and through the *outward Body*, governeth, with the Reason of the third Principle.

* The Gall is the Dying, source or quality.

T

6. Now,

6. Now, we understand very well; that, in the Heart, viz: in the Center, there standeth another world hidden, which is incomprehensible, to the stary and Elementary source or qualities house; for the Heart sigheth or panteth after that World.

7. And the Spirit which becometh generated out of the Death of the Hearts Poyson, possesseth that other world; for, it is free from the Poyson, which kindleth the Fire, and yet dwelleth in the Fire of the Heart.

8. But *with its Imagination*, it conceiveth or comprehendeth the other world of the Liberty, in the Imagination; and dwelleth in the Liberty, without or beyond the fire-source of quality, but that only *so farre* as it brings or bears a longing pleasure to or into God.

9. Now then seeing there is such a Threefold dominion in Man, sure it is much more so without or beyond Man, for if that were not it could not possibly have come into Man; for where there is nothing, there also Nothing comes to be: but if somewhat cometh to be, it cometh out of that which is there; Every Imagination modelleth only its like in it selfe, and manifesteth it selfe in the *Similitude*.

10. Seeing then that the + Substance of all Substances, is an Eternal Wonder, in Three Principles; therefore it bringeth also forth only Wonders, Every Principle according to its Property, and Every property again out of its *Imagination*; whereby we know that the Eternal is a meer wonder.

11. Therefore now we are to think upon these wonders; and to consider, the kind and property of the Eternal *Genetrix*; for there can be no property unless it have a mother that giveth or affordeth it.

12. Therefore we understand now, *first*, in this Great wonder of all wonders, which is God and the Eternity, together with Nature: Especially *seven Mothers*, out of which the substance of all Substances, originally ariseth; and yet they are all seven but one only substance, none of them is the first or the Last, they are all *seven* alike Eternal without beginning; their beginning is the Opening of the Wonders of the ONE only Eternal willing, which is called God the Father.

13. And then *Secondly*, the *Seven Wonders* could not be manifested or revealed, if the ONE only Eternal will, which is called Father, were not desirous.

14. But

Resurrection
of
all
things
in
the
will
of
God

Note.
The
soul's fire
into the
Liberty out
from or
beyond

Note. Note.
this world
into the
Light
world
for first
catches
hold of
our willing

and desire
and God
becometh our Lord

And we
leave our Earthly Life to this world
But if our wills & Desires are first in
Earthly things then we are imprisoned
And the worst of all Abuse is our Lord and
the sun our Temporal God

14. But if it be desirous, then it is an **Imagining in it selfe**, and is a longing *pleasure* to find it selfe.

15. And it findeth it selfe also in the Imagination, it findeth Especially † Three forms in it selfe. whereof None is the other, and also none is *without* the other, but every one generateth the other: and if the one were not, the other would not be; but the will remaineth an Eternal Nothing without substance, also without shining or Lustre.

16. So now if the will be desirous, therefore it is in-drawing, of that which is in the *Imagination*; wherein yet there is nothing; and so it draweth it selfe, and impregnate it selfe in the Imagination, and not in the willing, for the will is as Thinne as Nothing.

17. But now, every *desiring*, is harsh or astringent; for it is its property: and that is the first Mother.

18. And the willings indrawing in the desiring, is the other or Second Mother; for these are two forms which are contrary or opposite one to the other; for, the will is quiet or *still* as a Nothing: and it is harsh or astringent, like a still death; and the Indrawing is its stirring or *rousing*.

19. And, that, the still will in the harsh astringency *cannot* endure, and thereupon draweth much more vehemently in it selfe, and yet doth but only sharpen its own willing, in the drawing, and, will with its stern *indrawing*, shut in and retain, the Indrawing; and in such a manner doth but only *awaken* or raise it up.

20. The harder the harsh astringency gripeth together to hold the sting, the greater onely is the sting, the raging and the breaking: for the sting will not *suffer* it selfe to be tamed, and yet is so strongly held by its Mother that it cannot get away.

21. It will be above, and the Mother beneath; for the harsh astringency draweth into it selfe, and maketh it selfe *Hard*; and she is a sincking down-wards, and maketh in the *Sulphur* the *Phur*, and in the *Mercurius* the *Sul*.

22. And the sting, maketh, in the *Sul*, *Phur*, or maketh to it selfe further, the bitter form, *viz* the *woe*, an Enmity in the Astringent Harshness, and willexh continually to rend forth out of the Astringency, but yet *cannot*.

23. Thus one climeth upwards, and the other tendeth downwards, and so if it cannot, it becometh *winding* as a "wheele, and wheeleth it selfe continually inwards into it selfe; and this now, is the Third

* *Rota. Centrum Eternæ Naturæ, & rotam Omnium.*

Form from whence the **Essence Originally**
 ariseth, and the **Wonder** of *Multiplicity* without Num-
 ber and Ground.

24. In this wheel, understand, the Wonder or power, which the Will, understand, the first abyssal will out of the Looking-Glass of the Abyss *draweth* into it selfe to its Center or Heart; that, is here the will of the power and Wonder.

25. In this wheel of the great Anguish: originally ariseth the other or second will, viz; the Sonnea will, to *go forth* out of the anguish into the still Liberty of the first Abyssal willing.

26. For the wheel maketh Nature; for so Nature originally ariseth; it is the Center and the *breaking* of the still Eternity, that killeth the Nothing, but it maketh the great *Life*.

27. But that we speak of *killing*, it is to be understood in this manner: it is *no* killing, but it is the perceptibility.

28. For the Life, before the fire, is Mute or silent or inanimate, and without feeling: it is only a *hunger* after the Life; as the Material world is onely a hunger after the Life; and in its hunger so very eagerly or strongly laboureth, towards the Principle; that it may *reach* the fire: wherein then the Life of this World, originally ariseth.

29. And it cannot be otherwise; unless it break the first *Matrix*, viz: the harsh astringent desiring; this is the wheel of the first *Three* Forms, viz: harsh astringency; and the drawing of the harsh astringency maketh the Anguish, and source-substance or quality-substance.

30. For, it is a *terrifying* in it selfe, in that it should be so, that the Nothing should come into **perceptibility**; for, that is the Poyson-source or quality; whence the *fierce wrath* and *all Evil*, malignity or Malice, originally ariseth, and yet is the right original of the perceptible life.

31. The Life findeth it selfe thus, viz: in the Anguish source or quality; as we see it in all Creatures, that the Life taketh its original in the *stified* blood, in the Anguish; both the Creaturely Life, and also the *Essential* Life; as in stinking Dung in the rottenness, where,
 - 1 Cor. 15. 36. in the *dying* of the Corn or Grain the Great Life Springeth up.

32. Whereas yet in the *Essence*, no dying is understood: but an anguishing source or quality, wherein the Mother must spring forth: which is a Mute or silent on inanimate substantiality: as is to be per-

perceived in Come, where the Essential Life groweth out of the Corruption.

33. In like manner, it is held with the Center of Nature, the Anguish-source or quality is the *right* Center, and maketh the * *Triangle* in Nature.

34. And the fire-flash, viz: the fourth form of Nature, maketh, of the Triangle, a † *Cross*; for there is the Principle and becometh severed into *two* worlds, of *two* Principles, viz: into a *twofold* source or quality and Life: One source abideth or remaineth, and is the fire or anguish-life; the other or second source existeth in the breaking or Corrupting of the Anguish: which understand as followeth.

35. The *first* form of the Substantiality, viz: the harsh astringency in the *desirous* unconceivable or unpalpable willing, must give itself wholly up to the anguish source or quality in the wheel of Nature, for the sting is *two* strong; thus the harsh astringency sincketh down as a Death, and yet is no death, but a *dying* source or *quality*.

36. For the sting becometh Lord, and changeth the harsh astringency into its property, viz: into a raging flash, into an anguish source or quality, which from the sting and the harsh astringency, is *bitter*; as is the kind and Manner of *Poyson*.

37. For, the Poyson or the dying, hath especially *Three* forms, viz: harsh astringency, bitterness, and Anguish: it maketh it selfe thus in it self; and hath *no Maker*, but onely the strong will in the Great life in the fire.

38. Understand us aright thus: The *Abyss* hath no Life; but in such a property the Great Eternal Life becometh generated, the Abyss hath no mobility or *feeling*.

39. Thus the Mobility or feeling generateth it self; and thus the *Nothing* findeth it selfe in the Eternal *willing*; whose * ground we know not, also should not search, for it troubleth or disturbeth us. *For the Eternal Ground we cannot sound*

40. And yet this is onely an Essential Life without understanding, like the *Earth*; and the Death or *dying*, wherein really there is a source or quality in it selfe, but in the *darkness* without understanding; for the harsh astringent anguish draweth into it selfe, and that which is indrawn maketh darkness, so that the Anguish Life standeth in the

Darkness.



* Note:
the Abyss
or Bottomless
Eternity;
But the
Bottom of
Ground
we find
according
to our will
desire
and affection

41. For every substance is, in it selfe, dark, unless it have the Light *Tincture* in it selfe.

42. For, thus the *Tincture* is a Liberty or freedom, from the darkness, and is *not* comprehended by the anguish source or quality: for it is in the Light-world; and though indeed it *sticketh* in the substantiality, viz: in a dark Body: yet is out of the substance of the Light-world; where *no* * Comprehension is.

* *Begriffe.*

43. We have mentioned above, *First*, concerning the Looking-Glass of the wisdom, of the wonder of All substances; and *Secondly*, Concerning the *Ternary* or Number Three of the Substance of All Substances; how they Originally arise out of one onely willing, which is called the Father of all Substances.

44. And *Thirdly*, how it createth another will in it selfe; to manifest or find it selfe in it selfe; or as a Man may say, to find *what* and *how* is is.

45. And then *Fourthly*; How that Second re-Created Magick-will to *finde* it self, is its heart and own seat of possession.

46. And *Fifthly*: How the first abyssal will, impregnate, it selfe with the Imagination it self, *out* of the Looking-Glass of the Wonder, which in the *Light world* is called the **wisdom.**

47. And then *Sixtly*: as we have mentioned; How that first abyssal will, together with the Impregnation; and also the Looking-Glass of the wonder or *wisdom*, in such a property, before the Principle of Fire; is *no* divine substance, rightly called: but much rather a *Mystery* of the wonder of all substances.

48. Which Mystery, taketh its *partition*, in the Fire, into *infinite* Endlesse Parts or substances, and yet remaineth also but **ONE** substance.

49. Thus we give you now further to understand concerning the other or *second* will; which, the first will in its Imagination or impregnation, Createth; which is the Great Mystery, *Mysterium Magnum*, wherein the first will which is called Father, seeketh, *findeth* and feelth it self, as a light in the Heart: How that very other or second will, is the * Mother of the *Genetrix*, in the indrawn or in the Imagination impetred or conceived impregnation.

* *Note. Note.*

50. It is that which *causeth* originally the Seven formes of Nature; and it is also that which causeth the Anguish wheel, viz: the harsh astringency: it is also that which in the Anguish goeth forth through Death into the *Liberty*, which breaketh or † *destroyeth* death, and giveth or affordeth the Life, which kindleth the Fire, and in fire, taketh

† Heb. 2. 14.

taketh the Glance of the Majesty into it selfe, and in the Light of the Majesty dwelleth in the *fire*, unapprehended by the Fire, as one that feelth nothing, which is dyed away from the source or quality, and bringeth another source or quality into it selfe, which *feelth not* nor findeth the first from which it hath dyed away.

51. And that we may briefly and yet fundamentally and properly or *Exactly*, distinguish the fires *Originall*; know, that we perceive, in the Deep opened to us out of Gods Grace; that the fire in its *Original*, standeth in *two* Causes.

52. The *first* cause is the Willing-spirit of the Heart, understand, the Fathers *Second* will, viz: the Sonnes property.

53. And, the *Second* Cause, is the Willings [†] Matter, [†] *Materia*. viz: of the wonders of the Wheel, of the Essential Life, viz: the Anguish Chamber.

54. The anguish sigheth or ** groaneth* after the willing of the Liberty, and the will longeth or ** groaneth* after the Manifestation or Revelation; for, the willing cannot in the still liberty in it selfe, manifest or reveal it selfe, *without* the Essential fire, which in the anguish, viz: in the dying cometh to the Manifestation or Revelation, and to the Great Life. ^{* Rom. 8. 22.}

55. Thus, the will is in the dark anguish, and the Anguish is, the *darkness* it selfe.

56. Now then, being the anguish thus vehemently ** groaneth* or panteth *after* the willing of the Liberty: so it conceiveth or receiveth the willing of the Liberty as a flash, as a great Crack as when a Man powreth water into the Fire ^{* Note.}

57. And here the right dying is Effected: for the very fierce wrathful dark *anguish*, screekeeth or trembleth before the flash, viz: the darkness before the Light; for the darkness is Killed and vanquished, and the terrour or Crack is a Crack of great Joy.

58. There, the harsh astringent fierce wrathful Poyson sincketh down into Death, and becometh *impotent* or weak, for it looseth the sting, and yet is no Death, but thus the right life of the feeling and *panting*, becometh kindled.

59. For this is, just as if a Man did strike ** Steel* and a *Stone* together; for they are two Great hungers, of the willing *after* the substantiality, and of the substantiality *after* the Life. ^{* Note.}

60. The will giveth or or affordeth Life; and the substantiality giveth or affordeth the Manifestation or *Revelation* of the Life: as fire burneth out of a *Candle*, so burneth the will not of the Essential substantiality. *(out?)*

* Note. Fire is
the Principle.
The white fire,
is the divine
Love-fire.

61. * The will is not the Light it self, but the Spirit of the Light
or of the Fire: the Light *arise*th out of the Essence, and the Essence
again out of the willing.

62. The anxious Essential Fire, is the *Matter* to the shining Fire:
and the will Kindleth it selfe in the Essential Fire, and giveth or af-
fordeth the *white* amiable fire, that dwelleth in the hot fire without
feeling.

63. The will taketh its feeling, from the fierce wrath of the Essential
fire, (in the *fourth* form) that it is manifest in it self, and yet remain-
eth free from the fierce wrath; for the source or quality becometh in
the kindling, changed into a *meek* Love-source or quality.

64. And here the other or second will receiveth its Name Spirit;
for out of the Essential fire, it attaineth the property of *all* wonders,
also the right life of the power and might over the Essential fire-life; for
from Nature it taketh the *power* into it self; and bringeth also the
Liberty into it self.

65. Thus the Liberty is a *silence* without substance, and so the
will liberty giveth it selfe, into the substance of the Anguish: and the
anguish *receiveth* that same liberty without source or quality, whence
it becometh so richly full of joy, that out of the Anguish love *cometh*
to be.

66. For, the will which had given it self into the Anguish; becom-
eth thus *delivered* from the death of the Anguish, and therefore it find-
eth it self in the Liberty, and goeth forth from the fierce wrath of the An-
guish.

67. For nre death is broken or destroyed, and yet remaineth a Death
in it self; but the willing-Spirit, viz: the right **holy Life**,
goeth with the breaking open forth out of the anguish.

68. And is now also a fire; but a *fire* in the Liberty: and burneth
in the Love-source or quality; as a Man may see this in Fire and Light,
how the Essential fire is a burning woe or *pain*, and the Light an ami-
able richly Joyful *delights* and habitation, without sensible pain, source,
or quality.

69. And yet hath all sources or qualities and properties of fire in it;
yet in another Essence, viz: a *friendly* munificent wel-doing Essence; a
right Glimps of the rich Kingdome of Joy: and the fire
a Glimps of terour, and of Anguish; and yet one dwelleth in the
other, and yet also the one *findeth* not the other in the Essence.

70. Thus there are two Worlds one in another, whereof none com-
prehendeth or apprehendeth the other; and nothing can go into the

Self-Resignation
or Dying to or
Forsaking =
Earthly-Things
Bvins the
Souls-Fire
into the
Liberty from
this world;
But the Soul
Fire can
Desire upon
Earthly-Things
our wills
captivated
or imprisoned
and cannot
attain the
Liberty and
when the
Body Dies
The Soul
Keepeth the *innocence* of those things
in its will-Spirit which were most
delighted in or in love withall. So that
this Earthly *innocence* of the Soul has left
the Liberty and is in anguish or pain for the right
will has within Christ And Goes out of this

Light-world, but onely through **Dying**, and for or at the Dying must the *Imagination* first lead the way.

Desire which must be out
* Note. From Sen

71. The anxious Will must *groan* or pant after the Liberty of the power of the Light, and totally give it selfe thereinto, and with the desirous Imagination conceive or comprehend the power of the Liberty; and thus the strong will goeth through the death of the darkness, quite through the Essential fire, and falleth into the Light-world, and dwelleth in the fire, without source pain or quality in the Kingdom of Joy: This is the Gate in *Ternarium Sanctum*, into the Holy Ternary: and, **Glauben**, Faith or **Believing** in the Holy Ghost.

† Rom. 8. 22. *all things*
into the liberty
which is equal
nature
that is the light
world

72. Dear Children of Man: here understand, the Fall of the Devil, who turned his willing-spirit only into the **Essential Fire**, and thereby would needs *domineer* over the Light.

the desirous-
imagination
brings forth
the power
of the liberty
By which the
Arono will

73. Understand here also, the Fall of Man, who turned his Imagination into the **Materiall Essentiall substantiality**, and is gone forth out of the Light.

74. For which cause, the will of the Love out of the light world, is again entered into the Material **Substantiality** in the humanity, and hath again espoused or united it self to the Essential fire-spirit in Man, viz: of the soul, and given it selfe thereinto: and hath introduced the same quite through death and the Fire, into the light-world in *Ternarium Sanctum*, into the Holy Ternary, viz: in the willing of the Holy Trinity.

Desire goes
through the
wrathfull-
darkness
fire of this
world
And
falleth into
the light world
And can dwell
* Note.

75. Let this be a *finding* and knowing to you, and despise it not for the Great depth sake, which will not be every Mans comprehension, the Cause is, the darkness wherein Man plungeth himself.

76. Else every one might very well find it, if the Earthly way were once broken through, and that the Adamical *evill* malignant or Malicious flesh, were ** not* so dearly loved, which is the hinderance

in the Fire without Pain or Torment
in the Kingdom of Heaven or Joy
Thus this Soul which goeth forth out of the
Eternal Fire dwelleth in the Light-world
with God & for is the Right Image of
the Holy Trinity and dwelleth in the
mind as the Light in the Fire. But
the Reason why so few know it is because
they cherish their souls by their will & desires
to see & hear things which are

The Fifth Chapter.

Of the Principle, in it self; what it is.

I.

WE ought further to consider the first *four* Forms of Nature; and so we shall find, what a Principle is.

2. For that is properly a Principle, when a thing *becometh*, what it *never* was before; where out of Nothing a source or *quality* cometh to be; and out of the source or quality, a right life with *understanding* and senses or thoughts.

3. And yet we know the right Principle to be in the *fires* Original, in the fire-source or quality, which breaketh the substantiality and also the darkness.

4. Thus we acknowledge and understand, *First*, the Essence and property of the Fire for a Principle; for it maketh and giveth the Original, of Life; and of all mobility, also the strong might of the fierce wrath.

5. *Secondly*: We understand and acknowledge that also for a Principle. *First*, which can dwell in the fire, unapprehended by the fire: *Secondly*, which can take away the might of the fire: And *thirdly*, can change the fires quality or source into a Meek love. *Fourthly*, which is omnipotent over all. *Fifthly*, which hath the *understanding*, to break the Root of the fire; And out of the fire *to make* darkness, and a dry hunger and thirst, without finding any ease or refreshment as the Hellish quality or source is.

6. This is the *Abyss* wherein the substance is *spoiled; where death domineth with its sting, as a spoiled or fainted Poyson.

7. Wherein really there is an Essential Life, but it *hath* and is at enmity with it self, where the right fires kindling is not attained; but *only* appears as a *flame* without blazing.

8. And thus we give you to understand, that in the *Eternal* there are no more but two Principles, viz: one is the burning or blazing fire,

* Choked or
made faint
with thirst and
hunger.

fire, which becometh *filled* with the Light; the Light giveth it its property; so that out of the burning source or quality, an *high* Kingdom of Joy cometh to be.

9. For the Anguish attaineth the Liberty, and so the burning fire continueth onely to be a *cause* of finding the Life and the Light of the Majesty.

10. The fire, taketh into it self, the Lights property, viz: the *meekness*, and the light taketh into it selfe the fires property: viz: the Life, and to find it self; and the second Principle is understood in the Light, or to be the Light.

11. But the Essential substantiality, out of which the Fire burneth, *continueth* Eternally a Darknes, and a source or quality of fierce wrath; wherein the Devil dwelleth.

12. As ye see plainly, that the fire is another thing then *that* out of which the fire burneth.

13. Thus the Principle consisteth in *Fire*, and *not* in the Essential source or quality of the Substantiality.

14. The Essential source or quality, is the *Center* of Nature, the cause of the Principle; but it is dark, and the fire shining.

15. And here is rightly shewn you: how, the *breaking* of the fierce wrath, viz: of the Death: and the Eternal Liberty out of Nature,

both together; are the *Cause* of the *Shining*.

16. For, *Therefore* is the Wonder-spirit of the Abyss, desirous, viz: that it might become shining; and *therefore* it bringeth it self into source or quality, that it may perceive and find it self, and that it might manifest or *reveal* its wonder in the source or quality, for without source or quality there can be no Manifestation or revelation.

17. Now understand us further, thus: The source or quality, viz: the fierce wrath hath no right substantiality, but the harsh fierce wrath is the substantiality of the *Sing*, wherein it sticketh or stingeth.

18. And the Anguish, together also with the fire, are or *make* also no right substantiality, but it is onely such a Spirit; yet the one must be *thicker* then the other, else there would be no finding.

19. As, viz: the harsh astringency maketh thick and dark, and so the bitter *Sing* finleth the Anguish, in the harsh dark property, as in

Matter; for if there were no Matter, there would be no spirit ** In einer Materia.*
or finding.

20. The **Abyfs** findeth it selfe in the harsh astringent darkness, but it breaketh open the darkness, and goeth forth out of the harsh darkness, as a *spirit*, which hath found it selfe in the anguish-source or quality.

21. But it leaveth that *hard* Matter of the darkness, wherein it found it selfe; and goeth in into it selfe, again into the Liberty; viz, into the Abyfs, and dwelleth in it self; thus must the source or quality, be its *sharpness* and finding; and is to it also a kindling of its Liberty. viz: of the **Light**; wherein it *seeth* it selfe what it is.

22. And thus now it desireth no more for it selfe, but the source or quality, but *modelleth* it self, and seeketh or seeth it self according to all Forms.

23. And every form is desirous to find and to manifest or *reveal* it selfe; and thus also every form findeth it selfe in it self, but yet goeth with the desiring out of it self, and setteth it self there represented as a *figure* or Spirit; and that is the Eternal wisdom, in the Colours wonders and virtues, and yet is not particular but all totally *universally*;

yet in infinite forms.

24. These forms, have with the moving of the first willing, which is called Father, incorporated or *corporised* themselves into Spirits, viz: into Angels, that so the hidden substance might perceive, and find and see it self in Creatures, and that there might be an Eternal sport or *Scene* in the wonders of Gods wisdom.

25. And thus we understand *further*, the substantiality of the Light-world, which really is a right substantiality; for no right substance can consist in fire, but the *spirit only* of the Substance.

26. But the fire causeth the substance; for it is a hunger, an Earnest desiring, it must have substance or it *extinguisheth*.

27. *Understand this as followeth*. The meekness giveth, and the fire taketh: the *Meekness* is a going forth out of it self, and giveth a substance, of its likeness, every form out of it self.

28. And the fire *devoureth* that, yet it giveth the **Light** out of it: it giveth that which is *more Noble* then what it had devoured, it giveth Spirit for substance.

29. For it devoureth the Meek munificence or well doing, that is, * *Rev. 21. 6.* * *the water of Eternal Life*; but it giveth the spirit of Eternal Life: and 22. 1. 17. As ye see, that the Wind goeth out of the fire, as also the Air, viz: the right spirit out of the fire-life.

30. Thus

30. Thus understand our Minde aright : God the Father, is in himselfe, **the Liberty without or beyond**

☞ Nature; but maketh himself manifest in *Nature* through the Fire, the fiery Nature is his property.

31. But he is in himself the *Abyss*, wherein there is no feeling of any source quality or pain.

32. But yet bringeth his desirous willing, into source or quality, and Createth to himself in the source or quality, another or second willing to go out of the source or quality again into the Liberty *without* or beyond the source or quality.

33. That same second will is his Sonne, which he generateth out of his own *Eternal* willing from Eternity.

34. Which he bringeth through the breaking open of the source or quality of Death, viz: through the Earnest *severity* of his fierce wrath, forth, Through the fire.

35. That very second will, viz: the *Sonne*, of God the Father; is that which breaketh or destroyeth Death, viz: the stern dark source or quality, which *kindleth* the fire, and goeth forth through the Fire as a shining Lustre or Glance of the fire, and filleth or *satiatesh* the first willing, which is called Father.

36. For, the Glance is also as a thinne as a Nothing or as the will which is called Father, and therefore it can dwel in the Liberty, viz: in the Fathers *Willing*, and maketh the Father, Light, clear, bright, amiable, friendly, for it is the Fathers *Hertz oder Warmhertzig-*

beit. Heart or **Mercifulness.**

37. It is the Fathers *substantiality*, it filleth or *satiatesh* the Father in all places, though indeed there is no place in him, no beginning nor End.

38. Understand us further, thus, The Fathers fire, *devoureth* the Meek substance, viz: the water-source or quality of Eternal Life into it selfe, into the fires owne Essence, and meekeneth it selfe therewith.

39. There must the substantiality in the fire, *as it were* dye, for the fire devoureth it into it self, and *Consumeth* it.

40. * And giveth forth out of the Consumingness a *living* richly

Joyful spirit; and *that* is the Holy Spirit; which thus goeth forth from the Father and the Sonne, into the Great Wonder of the *holy substantiality*, and openeth the same perpetually and Eternally.

* Note.

41. Thus

41. Thus the Deity is an Eternal **Band**, which cannot cease or pass away; and thus it generateth it self from Eternity and the first is continually also the last, and the last again the first.

42. And thus understand the Father to be the *fiery* world; the Sonne, the *Light* and power-world; and the holy Spirit, to be the Life of the Deity, viz: to be the outgoing driving Power; and yet **all is but ONE God.**

43. As the *Fire* and the *Light*, together with the *Aire*, are but one onely Substance; but yet divideth it self into *Three* parts; and none can subsist without the other: for, the fire, is not the *Light*, also not the wind, which goeth forth out of the *Fire*.

44. Each hath its office, and Each hath its own *Substance* in it self; and yet each is the others life, and a *cause* of the others life.

45. For the Wind bloweth the fire up, else it would be *stified* in its fierce wrath; so that it would fall into the dark death, even as the *stifling* is the true real *death*; where in the fire of Nature extinguishteth, and no more draweth substance into it.

46. Of all this ye have a good *similitude* in the outward World, in all Creatures; shewing, how every Life, viz: the Essential Fire-life, draweth substance to it, and that is its food to Eat.

47. And the *fire* of its life, consumeth the substance, and giveth forth the Spirit of the power out of that which is consumed; and that is the life of the *Creature*.

* *shell.* 48. And you see doubtless very rightly, how the Life ariseth out of *Death*: it becometh no Life, unless it break that * out of which the Life should go forth; it must also go into the *Anguish* Chamber into the *Center*, and must reach to attain the fire-flash in the *Anguish*, else there is no *Kindling*.

49. Although the Fire be manifold, and so also the Life; yet, out of the *greatest* Anguish existeth also the greatest Life, as out of a right Fire.

* *Purposed proposal.* 50. Thus dear children of God in Christ, we *give you* our knowledge and * entent to ponder of. We mentioned in the beginning, that we would shew you concerning the **Death of Christ.**

First, wherefore Christ must have dyed: and *secondly*, wherefore we must dye also: and *Thirdly*, rise again, in Christ.

51. This

51. This you see now in this description very clearly; and understand our Great Misery, that it hath been necessary for us, that the word or Life of the Holy Light-world is become a Man and hath generated us anew in himself: whosoever understandeth nothing here, he is not generated or born of God.

52. Do but see into what *Lodging* Adam hath introduced us; He was an extract of all the Three Principles, a total similitude according to all the Three-worlds, and had in his Mind and Spirit the Angelical property in him.

53. He was introduced into the holy power and substantiality, viz: into *Paradise*, that is, the divine substantiality, he should have eaten of divine substantiality, and have drunk the water of Eternal Life after an *Angelical Manner*; as in the Book of the Threefold Life hath been mentioned at large.

54. But he lost the *divine* substantiality, and the Angelical property, and *Imagined* into the our-birth, viz: into the Kingdom of the Earthly source or quality, which the Devil had kindled in his Fall: * Or Ruler. He turned his Eyes out from God into the Earthly God, out from the divine Light, into the light of this world.

55. Thus he became *captivated*, and remained in the Earthly source or quality; and so he fell into the Earthly Corruptible source or quality, which ruleth in him, and *fillets* him; it putteth a body on to him, and breaketh or destroyeth it again: and swalloweth it up into its own Essence, into its *Essential* Fire.

56. But being the soul was breathed in, out of the Spirit of God, viz: out of the Eternal, into *Man*, so that the soul is an Angel, therefore hath God assumed the same to himself again.

57. And the power of the holy Light-world, viz: the Heart of God is entered into the humane Essence, which lay shut up in death, into the anguish Chamber of our Misery.

58. He hath gotten into himself a soul out of our Essence, he hath taken our *Mortal* Life into himself, and introduced the soul through death, through the Earnest severe fire of God the Father, into the *Light-world*: hath broken or destroyed death which held us captive, and unshut the life.

59. Now it may not nor cannot be otherwise; whosoever will possess the Light-world: must enter in through the *same path*, which he hath made, he must enter into the death of Christ, and so in Christs Resurrection he entereth into the Light-world.

60. Even as we know, that the Eternal Word of the Father, which is the Fathers heart; becometh *generated* from Eternity to Eternity, out

out of the fierce wrath of the **Death of Darknes**,
 through the Fathers Fire : and is in himself the right Center of the Ho-
 ly Trinity, and is out of himself, together with the outgone Holy Spi-
 rit, the Light-flaming **Majesty** or Light-world.

61. Thus also in like manner and property, must we with our Hearts,
 Senses or *Thoughts* and Minds, go forth out of the harsh astringent
 stern and Evil or malignant Earthliness out of our selves, out of the
 perished or corrupted Adamical Man, and with our earnest severe wil-
 ling and doing *slay* him.

62. We must take upon us the Old Adams *Cross*, which hangeth
 to us, while we live; and must upon and in the * *Cross*, go into the
 Center of Nature, into the *Triangle*, and be born anew again out of
 the anxious wheel, if we will be Angels.

63. But seeing we were *not* able to do this; therefore hath Christ
 given himself into that very Center of the fierce wrath, and *broken*
 the fierce wrath, and extinguished it with his Love.

64. For he brought heavenly divine substantiality into that very
 fierce wrath into the Center of the *Anguish-Chamber*, and extinguish-
 ed the souls anguish-fire, viz: the fierce wrath of the Father of the fiery
 world in the soul: so that thus Now, we fall *no more* * home to the
 fierce wrath.

65. But when we give up our selves into the *Death* of Christ, and
 go forth out of our selves, out of the *Evil* Earthly *Adam*; then we fall
 in Christs death into the Path or way, which he hath made or prepa-
 red for us, we fall into † the *Bosome of Abraham*; that is into

Christs Armes, who receiveth us into himself.

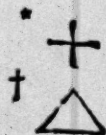
66. For, the *Bosome of Abraham*, is the * unshut light world in the
 death of Christ; it is the Paradise; wherein God Created us.

67. And now the Matter lyeth in this, *Not* that we be Lip-Chri-
 stians or Mouth-Christians, and pourtray and represent Christs death
 before us, and *remain* wicked in heart, spirit, and soul, but that we
 very Earnestly with Mind and Thoughts, with willing and doing, go

forth out of the **evill Inclinations** or Injections, and
 strive and fight against them.

68. And though they *evidently* cleave and hang to us; yet we must
 daily and hourly slay that evil Adam, as to his willing and doing :

we



* Or into the
 Bosome of
 wrath.

† Luke 16. 22.
 23.

* Note.

we must do, that which we would not willingly do.

69. We ^{*} must deny our earthly Evil life it self, and put on Christs life in us, and then [†] the Kingdom of Heaven suffereth violence, and the violent take it to themselves, as Christ said. ^{* Mat. 16. 24. † Mat. 11. 12.}

70. Thus we become impregnated with the Kingdom of Heaven, and enter thus into Christs death [†] with the living Body, and receive the Body of Christ, viz: the divine substantiality, we carry the Kingdom of Heaven in us. ^{† Even while we are alive in this Body.}

71. And thus we are Christs Children, Members, and heirs in Gods Kingdom, and the express reflex Image of the Holy divine World, which is God the Father Sonne and Holy Spirit; and the same Holy Trinitys, substantiality.

72. All whatsoever becometh generated and opened out of the wisdom or substantiality, is our Paradise; and nothing dyeth to or in us, but only the dead Adam, the Earthly, Evil one, whose willing we here nevertheless, have continually broken and destroyed, to whom we are become Enemies.

73. Our Enemy onely departeth from us, he must go into the fire, understand, into the Essential fire, viz: into the Four Elements, and into the Mystery, and must at the End of this Time, be tryed through the fire of God; and our [†] Wonders and Works must be presented to us there againe; ^{* Note what goeth from us in our death. † Note what riseth again at our Resurrexi-} whatsoever the Earthly Mystery hath devoured and swallowed up into it self, that it must give up again into the fire of God.

74. And yet not such an Evil [one, or substance] [†] but the fire of God devoureth the Evil, and giveth us such a one for it, ^{† Or for. † Note.} as we here in our Anxious seeking, have sought or desired.

75. For, as the fire deuoureth the substantiality, but giveth Spirit for substance; so shall our Works in the Spirit and Joy out of the fire of God be presented and set before us as a clear fair Looking-Glass, like the wonders and wisdom of God.

76. Let this be manifested or revealed to you dear Children, for it is become highly known; suffer not your selves to be so tickled with Christs death, and to pourtray or paint the same before you as a work, done, and that it is enough for us, when we know and believe that it is done for us.

77. What doth it avail me, that I know a Treasure lyeth hid deepe, and that I dig it not out; it availeth nothing to Comfort and flatter in hypocrisy, and with the Mouth to give good words and fine

babbling; but yet keepe Wickednesse in the soule.

* Job. 3. 3. 5. 7.
* Mat. 8. 3.

78. Christ saith, "Ye must become born anew, or else ye will not see the Kingdom of God: † we must Convert and become as a Child in the Mothers body or womb, and be generated or born out of divine substantiality.

79. We must put a New Garment on to our soul; viz: the Mantle of Christ, the Humanity of Christ: else no flattering Hypocrisie availeth..

80. It is all Lying which the Mouth-Cry, saith, which pourtrayeth Christ before our Eyes, as that he hath done it for us, and that we should onely comfort our selves with it, and thereupon do walk in the old Adam, in Covetousness, high-mindedness, and falshood, in the Lusts of Evil and Maliciousness; it is the Antichristian deceit of the

false Spirituality or Clergy; of whom the Revelation warneth us.

* Rom. 8. 21.

81. It all availeth nothing, that we flatter ourselves, and tickle our selves with Christs suffering and Death: we must enter into it; and be like or *conformable to his Image, and then is Christs suffering and death profitable to us.

† Mat. 16. 24.

82. † We must take his Cross upon us, and follow him, quench the Evil Lusts and slay them; and alwaies readily and earnestly will and

desire that which is well; and then we shall plainly see, what Christs foot-steps are.

* James 4. 7.

83. When we shall strive and * fight against the Devill the Old Adam, and the Evil world, against Earthly reason which desireth onely pleasure and voluptuousness, then Christs Cross becometh rightly laid upon us; for the Devil is it, the world is it, and our Evil Adam is it, that we must fight against: all these are our Enemies.

84. And there must the New Man stand as a Champion, and fight in the Footsteps of Christ.

85. O how innumerable many Enemies will he there awaken and stirre up, which will all fall upon him: and this may indeed be called fighting for the Thorney victorious Garland or Crown of Christ, as a Conquerour, and yet onely be continually despised, as *one that is not worthy to live upon the Earth.*

† Acts 22. 22.

Heb. 11. 36. 10.

1st Cor. 38.

86. This may indeed be called; standing in the Battle, and Faith or Believing; where outward reason saith clearly No, there it is Good to let Christs suffering & Death in the fore-front, and to present, and let it before the Devil the World and Death, together with the Earthly Rea-

sons

Cross of Christ
what Feels

son, and not **despaire*, or give over as a desperate Co-
ward. * Note.

87. For, here it is for an Angels Crown, either to be an Angel or a Devil.

88. We must in trouble and affliction become New born, for it costeth much to wrestle *with Gods anger* and to vanquish the Devil: if we had not there Christ by and with us, we should loose the Battel.

89. A small handful of skill and knowledg, will not do it, that we know this, and *tickle* our selves with Gods Grace, and make God a Cover for our sinnes, that so we may stick and finely Cover the wickednesse and *Vizard* of the Devill under the sufferings of Christ.

90. O No ! The wicked one must be *destroyed* in Christs sufferings and Death : he must *not* be a wicked one, if he will be a child, he must become an Obedient Soane, he must labour in the sufferings of Christ, and walk in the footsteps of the Truth righteousness and Love; he must, *do*, not, know, *only*.

91. The Devil knoweth it also well, what doth that avail him? The *Practise* must follow, else it is but falsehood and deceit.

92. Hypocritical dissembling Reason saith, Christ hath *done* it. we cannot do it. Very right; he hath *done*, that which we could not do : he hath broken and destroyed Death, and brought or resto-

red Life again; what will that avail me, if I enter *not in-*
to him.

93. He is in Heaven, and I in this world, I must enter into him in his way and passage that he hath made for us, *Else* I remain *without*.

94. For, he saith; * *Come to me all that are weary and heavy laden, I will refresh* or quicken you; *take my yoa*k upon you, and learn of me, for I am meek and lowly of Heart, and so you shall find rest to your souls. * Mat. 11. 28. 29.

95. In his path or Passage we must enter in to him, we must † *doe good for Evil, and love one another,* * as he did us, † Rom. 12. 21. * Gal. 2. 20.

X 2

and 1 Tim. 2. 6.

and gave his Life for us: If wee do thus, then wee quench Gods Anger also in our Neighbour.

96. Wee must give good example; not in crafty subtilty, flights and designs, but *† in Simplicity, with a good will and Heart.*

97. Not as a dissembling hypocritical whore, which saith; *I am a Virgin*, and dissembles in outward Modesty, but yet is a whore in her heart: all must be in very Earnest Sincerity.

98. Rather have no Money nor Goods, also loose temporal Honour, reputation and power, then Gods Kingdom. He that ** findeth* God hath found all: He that *looseth* him hath lost all: He hath lost himself.

99. O. How very hardly doth it come to pass to break the Earthly will; Come but to this Dancing Ring, thou wilt afterwards no more, need to ask, after the footsteps of Christ, thou wilt see them very well.

100. Thou wilt well feele the Cross of Christ; thou wilt well feel Gods Anger, which otherwise finely resteth and sleepeth in the Old Adam, till thou finely fattenest him with dignities, and then he giveth thee *thy Kingdome of Heaven* which thou hast here sought after.

The Sixth

* Note

*Break the
the Earthly will
is fatten
up the cross
of Christ;*

The Sixth Chapter.

Of our Death. Why we must Dye; Notwithstanding Christ dyed for us.

CITATIO PRIMA.

The First Citation.

* *Summons
warning or
rest Constraint
or Compulsary.*

1. **O** Dear Flattering *Hypocritical Reason*, come hither to this Feast. Hither we have invited you *all*, both the knowing and the Ignorant; all you that would see God: it is a hard *Seal* and a fast Lock, to open, think upon it, it concerns you all.

Reasons, Objection.

2. Reason saith; was not God Omnipotent enough; to *forgive* Adam his sinne, but that first God must become Man, suffer, and permit himself to be put to Death? *What pleasure* hath God in Death?

3. Or if he would *needs* redeem us in such a way; *wherefore* seeing Christ hath redeemed us, *must we*, then, also dye?

Answer.

4. Dancce here dear Reason; Guess, till thou hittest it: be a Doctor here, and know nothing, be *Learned* and also Dumb or Mute. Wilt thou not, but *thou must*, unless thou comest to this School, understand, the School of the *Holy Spirit*.

5. Who is here that can unshut this? Is it not that * *Closed* or shut * *Rev. 5. 7.*
book of him that sitteth upon the Throne or seat in the Revelation of Jesus Christ?

6. Then saith the Hypocrite, *we know it well*; therefore say I, I have *not* heard it from them, nor read it in their Writings, they have also *forbidden* me this seeing; and have shot a Sinne-Bolt upon it, and imputed or accompted it for *sinne*, to them that seek
such

such things, or desire to know them.

7. Hereby hath the fair Woman continued finely Covered: O how hath *Antichrist* been able to sport and set its Scene under this Covering.

8. But it *shall* stand open, against the will of the Devil and of Hell, for the time is born; the *Day* of the bringing again or *Restoration* breaketh, that it may be found what Adam lost.

* Gen. 3. 19.
* 18. 27.

9. The Scripture saith; * *We are Dust and Ashes*, that is very right: we are dust and Earth.

10. But now it may be asked. Whether God made man out of Earth? *That*, Reason will maintain; and prove it out of *Moses*, whom yet *they* understand not; neither doth the proof afford it, but affordeth much more, that Man is a *Limus*, that is, an Extract out of all the Three Principles.

11. If he is to be a similitude of Gods substance, then he must needs be proceeded out of Gods substance, for that which is not out of the Eternal, that is *not* permanent.

12. All that which *beginneth*, belongeth to that out of which it is gone forth; so that if it be proceeded forth *barely* out of the Earth, then we are of the Earth, what then can blame us that we do so as the *Earths* property driveth and willeth.

* Rom. 2. 14. &
7. 23.

† Rom. 2. 15.

13. But if there be * *a Law in us*, that blameth, checketh or accuseth us, that we live *Earthly*; then that it *selfe* is not *Earthly*; but it is out of or from that, to which it directeth and draweth us: viz: out of the Eternal, whither it *also* draweth us: and † *our own Consciences* blame or *accuse* us before the Eternal, that we make and do that which

is against the Eternal.

14. But if we give our selves up to that which draweth us into the Eternal, then must the other that draweth us into the *Earthly* *break* or Corrupt, and enter into that into which it willeth, viz: into the *Earth*, into which it draweth us, and that willing which we give up into the Eternal, that the Eternal receiveth in.

15. Being God hath Created man in a substance, to be therein *Eternally*, viz: in flesh and Blood: therefore of necessity, to that willing, which giveth it selfe up into the Eternal, must *such* flesh and blood be put on; as it was, when God Created it in *Paradise* in the Eternal.

16. Whereby then we clearly known, that God hath *not* created us in such flesh and blood, as we now beare upon us, but in such flesh

mind
the
Eternal
drawing

flesh and blood; as, to the willing in the New birth, is put on.

17. Else it would instantly *before* the Fall have been Earthly and Corruptible: what should my Conscience blame or *accuse* me for that, wherein God had Created me? Or what should it desire other then what it *was* in its own substance?

18. Thus we necessarily find it clear, that there is yet *another* substance in our flesh, which groaneth, sigheth and panteth after that, which yet *now*, is *not*.

19. Being then that it sigheth and panteth after that which ye *now* is *not*, therefore it must needs have been so in the *beginning* of its being and substance, else there would be no sighing or longing in it after another thing.

20. For, we know, that Every substance sigheth after that, out of which it had its *first Original*; and so our will sigheth after such a flesh as God Created, which may subsist in God, not after an earthly transitory one, in source and quality, but after a *permanent* one without source or quality.

21. Whereby we clearly understand, that we are gone forth out of the Eternal into the Corruptible, that we have *attracted* or contracted the Matter to the *Limus*, and are become Earth, whereas yet God had extracted us out thereof as a *Mafs*, and introduced his Spirit therein with the Eternal.

* The Limus is not of all the Three Principles.

22. For, Adams Imagination, hath drawn the Earthly source or quality of the Stars and Four Elements into the *Limus*, and the Stars and Elements have drawn in the longing Malady of the Earth;

and thus the heavenly Matter, of the heavenly Flesh, *became* Earthly.

23. For, the Spirit of God, which was breathed in from the Word *Fiat* into the *Limus*, out of Gods Heart, which had heavenly substantiality, heavenly flesh and blood on it, that should rule Adam according to the heavenly *divine* property.

24. But being the Devil, when he sat in Heaven had infected the *Limus*, so, now he did to it also, this wickedness, and *infected* it with his Imagination, so that it began to *Imagine* or long after the perished Malady or seeking of the Earthly source or Quality, whence he became captivated by the Kingdom of this perished world, which drew in, into the *Limus* as a Lord.

25. And Now the Image of God *became* perished, and fell into the Earthly source or quality.

26. But

* The Sulphur
and Limus are
near of the same
portent.

26. But being the heavenly Spirit was in the perished Earthly * Sulphur, the heavenly glance of the divine Fire, could not so subsist in the burning; for the Eternal fires Light subsisteth in the Liberty without or beyond the source or quality. *Off Earthly = Limus*

27. But being the water of the Liberty, which was the food of the Eternal fire, became Earthly, that is, filled with Earthliness, and that the Meek love became infected with the Earthly evil Longing and Malady.

28. Therefore could not the Eternal fire burn, also give no Light; but it Glowed thus in the Earthly flesh, as a damped fire, that cannot burn for moisture.

29. That very fire Gnaweth us now, it alwaies blameth or accuseth us, and would fain burn, and receive heavenly Substantiality, therefore it must devour and swallow up the earthly source or quality into it selfe, viz: the Earthly Imagination, wherein the Devils longing Malady, mixeth it selfe.

30. Thus, it also becometh Evil, and draweth us Continually to the Abyss, into the Center of Nature, into the Anguish Chamber, out of which it went forth in the Beginning.

31. Thus thou seest O Man what thou art; and whatsoever thou further makest out of thy selfe; that thou wilt be in Eternity; and thou seest wherefore thou must break Corrupt and dye; for the Kingdom of this world passeth away.

32. Yet thou art not in thy outward substance, so potent to continue in that Kingdom, even to its Eternity: but thou art impotent or weak therein, and lyest meely therein, in a Constellation or Astrum, which hath the Configuration or Course; wherein thou in flesh and blood of the Earthly substance in the Mothers body or Wombe art flown forth.

33. Thou art so impotent or weak in the outward life, that thou canst not prevent thy Constellation or Astrum, thou must go into the Corruption or breaking of thy Body, when the Constellation leaveth thee.

34. And there thou seest undeniably what thou art, viz: Dust of the Earth: Earth full of stinking rottenness, even while thou livest; a dead Carcase, while thou yet livest.

35. Thou livest to the Configuration and Elements, they rule and drive thee according to their property: they give thee employment and Art: and when their Seculum, time or season or period, is run about, that

† Gen. 3. 19.

* Aspects.

For Earthly desires
darkens the soul
and makes the
water of life
muddy and
quenched.
Flowed or
qualified
the Quall.
Note.
* Carefull
and god thoughts
in the mind
What a man
makes of him
self in this
life. That
he will be
in Eternity.

Accustom orge
If man repent thy sins forsake
thy life strive to amend
And then by faith thou shalt partake
of joys that will never End;

that thy Constellation, under which thou wert Conceived and born to this world, is finished, then they let thee fall away.

the Desires

36. And then thy body falleth home to the four Elements, and thy spirit which leaderh thee, to the Mystery; out of which the Astrum or Configuration became generated, and wilt be here reserved to the Judgement of God, where God will prove and try all through the fire of his Might.

will make

37. Thus thou must Moulder away and become Earth, and a Nothing, all but the spirit which is proceeded out of the Eternal, which God introduced into the Limus: therein consider what thou art, even a handful of Earth, and a source or quality-house or tormentive Workhouse of the Stars and Elements.

an Eternal

38. Wilt thou not have thy soule

Substance

or Eternal Spirit which is given thee from the Eternal highest Good; here in this time, kindled again in the Light of God, so that it becometh

in the new

born again in the Light, out of the divine substantiality;

man which

then it falleth in the Mystery to the Center of Nature, viz: home again to the first Mother, into the Anguish Chamber of of the first four forms of Nature.

makes The

39. There it must be a Spirit in the dark anguish source or quality, with all Devils, and devour that which it hath in this world introduced into it selfe; that will be its food and life.

image of God

40. But being God would not have it thus with man his similitude and Image, therefore he himselfe is become that, which poor Man was come to be, after that he was fallen out of the divine substantiality out of Paradise: that he might help him again, so that Man hath in himself the Gate of Re-generation, that he can in the soules fire * become

or Holy which

born again in God.

no Time

41. And that the same soules fire draw into it selfe divine substantiality again, and fill it selfe with the divine Love-source; from which, the divine Kingdom of joy becometh born again; and that the soules fire bring forth the Holy spirit again, as is afore mentioned.

But is like

42. Which went forth out of the soules fire, and that the Adamical flesh might draw back the ungodly willing, so that the poor soul might not be filled again with the Earthly and devillish Longing Malady.

2 Round

Full-Christian

or globe of light

So Remains till Death what will & Desire is Eternal & All Earthly things Pass away Like Smoke By The will and Desires in the world Remains & Eternally

and a Circle

for the Engl

maketh the

beginning

of this will

And the

beginning

Feb. 3. 3. 5.

the End

so that they

Eternal

is for

whatsoever

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Earthly

things

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away

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The

will

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Desires

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world

Remains

&

Eternally

3

off men

consider this

The Gate of the New-Man.

43.

Mark This is now to be understood thus, God is become Man and hath introduced our humane soul into the divine substantiality again in Christ: *that eateth again* of the divine substantiality, viz: of the love and meekness, and drinketh of the water-spirit of Eternal Life, out of the Eternal wisdom, which is the *fountain* of divine substantiality.

44. That same soul of Christ, hath gotten divine heavenly flesh and blood on it, together with the word which is the Center of the Light-world, which therein imagineth or longeth after the poor Captive Souls, *that very Word* dwelleth in the divine substantiality, and in the virgin of Wisdom.

* Note.
John 1. 14.

Mark

45. But *came* into Mary, and took our own flesh and blood into the divine substantiality, and brake and destroyed the power which held us captive in the anger of Death and of the fierce wrath, on the Cross, viz: in the Center of Nature of the Original in the Fathers Eternal willing to Nature, out of which our soul was taken.

46. And kindled in that same Essence, viz: in the souls dark fire, the burning Light fire, again, and brought the other or second willing of the soul through the fire of God, viz: quite forth out of the Original, into the burning white clear bright Light.

Mark

47. And when Nature in the soul found this, it became richly full of Joy, it brake Death in pieces, and sprouted with Gods power forth into the Light world, and made out of the fire a Love-desire, so that in Eternity no fire more is perceived or known, but a great and strong will in the Love, after its sprouts and branches, viz: after our souls.

* John 15. 3.

48. And this is that which we say: God *thirsteth* after our souls: ** He is become our stock, we are his sprouts and branches.*

* Or Tree,

49. As a stock alwaies giveth its sap to the Branches, so that they live and bear fruit, to the Glory of the whole Tree: so doth also to us, our stock the [†] Lord J E S U S

C H R I S T in the Light world, which hath manifested himself in our souls, he will have our souls, viz: ** his Branches.*

* Note.

50. He is entered into Adams place or sted, who hath destroyed us: he is become Adam in the Regeneration.

51. Adam brought our souls into this world into the Death of the fierce wrathfulness: and he brought our soul, out of Death through the

6 Chap. *Why we must dye, though Christ dyed for us.* Part I.
the Fire of God, and kindled it in the Fire again, so that it attained
the shining Light again, whereas else it had continued in the Dark
Death in the Anguish source or quality.

52. And now at present it lyeth * *onely*, in our selves Entering in,
that we *onely follow after* in the same way, which he hath made.

* Note *Regeneration*

53. We need *onely* to cast our **Imagination and**
Total willing into Him, which is Called **Glauben**, Believing or
Faith; and to oppose the Old Earthly willing, and so we conceive or
receive the Spirit of Christ out of the Regeneration; which draweth
heavenly substance into our soules, * viz: *Christs heavenly flesh and*
Bloud.

*Faith is to put
our will into
Christ. And to
to sin. For then
we have the
spirit with us.*
Job. 6. 51. 53.

54. When the Soul tasteth that, *then* it breaketh through the dark
Death in it self, and kindleth the Fire of Eternity in it selfe, out of
which the *shining* Light of the Meekness burneth.

55. That same very Meekness, draweth the Soul again into it selfe,
viz: the *souls Fire*, and swalloweth the same up into it selfe, and giveth
forth out of the Death the Life and Spirit of Christ.

56. Thus that same Spirit, which goeth forth out of the Eternal fire,
dwelleth in the Light world with God, and is the right *Image* of the
Holy Trinity.

57. * It dwelleth not in this world, the body apprehendeth it not; * *According to*
but the Noble *Minde*, wherein the soul is a Fire, that apprehendeth it, *the right Image*
yet not palpably. *our conversati-*

58. Indeed the Noble *Image*, dwelleth in the souls fire of the *Minde*; *on is in Hea-*
but it *bevereth* therein, as the light in the Fire. *ven.*

59. For, while the *Earthly* Man liveth; the soul is continually in
hazard or Danger; for the Devil hath *Enmity* with *it*, who *† The Soul.*

continually casteth forth his streames with
false and wicked Imaginations into

the starry and Elementary spirit and reacheth or graspeth therewith after
the souls Fire, and willethe continually to *infect* the same with Earthly
devils longing and Malady.

60. There must the Noble *Image* defend it self against the Souls fire,
and there it costeth striving and *fighting* for the Angels Garland, there
riseth up often in the Old Adam, Anguish, *doubting* and *unbelief*, when
the Devil sets upon the soul.

61. O thou Cross of Christ, how *heavy* art thou oftentimes, how
doth the heaven *hide* it selfe, but so the Noble Grain is sown, when
that is sprung up, then it bringeth forth *much faire fruit* in Patience;

Thus every little sprout groweth in the soule, out of the divine wisdom.

62. It must all press forth out of the Anguish Chamber, as a sprout out of the root of the Tree, *it is all generated in the anguish.*

† Note ye children of the Noble Sophia.

63. † if a Man will have divine knowledge, he must very *many times* go into the anguish-Chamber, into the Center; for Every sparckle of the Divine *Ingenium* wit skill or understanding out of Gods wisdom, must become generated out of the *Center* of Nature; else it is not permanent or Eternal.

64. It must out of the Eternal Ground, stand upon the Eternal Root, and so it is a *sprout* in Gods Kingdome out of Christs Tree.

65. Thus we understand the *Dying*, what it is, and *wherefore* Christ must have dyed, and *why* we must all dye in Christs Death, if we will possess *his* Glory.

11. Cor. 3. 13.

* Note.

* Note.

66. The Old Adam *cannot* do that, he must again into that out of which he is gone forth, he *shall be tryed through the fire* of God, and give up the * wonders again which he hath swallowed up.

67. * They must come again to Man, and appear to Man according to *his will*, so far as he hath here made them in Gods willing; but so far as to Gods dishonour, so they belong to the Devil in the *Abyss*.

68. Therefore let every one look to it, what they here doe and make, with what *Minde* and Conscience he speaketh, doth and coveneth; it shall all be *tryed through the Fire*.

69. And what is capable of the Fire, that it shall devour, and give it to the Abyss in the Anguish; † *of that a man shall have loss and hurt*, and shall want it in the other world.

† 1. Cor. 3. 15.

* Mat. 20. 1.

† Mat. 25. 26.

70. Instead of having Joy that he was a * *Labourer in the Vineyard of God*; he *will be found to be a † sluggish servant*.

71. Therefore will also the power Might clarity and brightnesse in the wonders of the divine wisdom in the other world be very *unlike* and different.

* Mat. 21. 32.

Eph. 1. 21.

Honest

72. Many is here a *wicked King*, but in * *the other world to come* a *swineheard* shall be preferred before him, in the Clarity brightnesse and *Wisdom*: the Cause is, his wonders will be given to the Abyss, being they were *Evil*.

73. Behold ye dear Men, I shew ye a *similitude* of the Angelical world, behold the flowery blossoming surface of the Earth, or the stars, and

words, works
and thoughts
tryed through
the Eternal Fire

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and Constellations, how * *one Star*, also one hearb *excellerh another* * 1 Cor. 13. 41.
in-power, virtue and *beauty*, also in the Ornament of its form: so also
the angelical World.

74. For we shall be presented in a *spiritual* Flesh and Bloud; not in
such a * form or manner, as here. * Or Condition

75. The *spiritual* Body can go through Earthly stone, so subtile it is,
else it were not *capable* of the Deity.

76. For God dwelleth without or beyond the palpable source or qua-
lity, in the Quiet still *Liberty*; his own substance is the light and po-
wer of the Majesty.

77. Thus we must also have a *power-body*; but truly and really
in flesh and Bloud; but therein is a Glance of the Tincture; for
the spirit is so very thin that it is *unapprehensible* by the Body, and yet
is palpable in the liberty, *Else* it were a No-
thing.

78. And the Body is much *thicker* then the spirit, that so the Spirit
may lay hold of it and Eat it; whence it maintaineth the spirit-Life
in the Fire; and *giveth forth* out of the Fire, the Light of the Ma-
jesty, and out of the Light, again, the Meekness in flesh and bloud, so
that there is an Eternal substance.

79. Now if we *thus* finde and know our selfe; then we see know
and *understand* * what God is and can do; * Note.
and what the Substance of all substances, is.

80. And we thus find how altogether blindly, we are lead astray Er-
roniously, in that Men *tell* us very much of Gods will, and represent
the *Deity* continually as some forinsik or strange substance, which is far
of from us, as if God were some *strange* thing.

81. And did bear onely some inclinable will towards Us, and did
forgive sinne out of *Favour*, as a King pardoneth one his Life, which
had forfeited it.

82. But no! hearken; *It is not* Hypocritical flattery and *seeming*
Holiness, and to continue and abide wicked that is called for: but it is
said; we must become *born* out of God, or to be *lost* from God E-
ternally.

83. For, true Faith and Will must do
it; the will must earnestly enter into God, it must *attain* heavenly
Substance, else *neither* singing, Ringing, Crying or flattering, or what-
soever it may be called, will avail.

84. God needs no service or Ministry: we should serve and Mini-
ster.

II. Part. *Why we must dye, though Christ dyed for us, Chap. 6.*

ster one to another; and love one another, and give thanks to the Great God, that is, to lift up our selfe in one Minde and Content into God, and make known *his* wonders; to call upon his Name, and praise him; that is the Joy in *Ternario sancto*, in the holy Ternary; where the Eternal wildome; out of the praise, *giveth forth* Wonders, powers and sprouts.

* Mat. 6. 10.
Luke 11. 2.

85. Thus the Devils Kingdom becometh destroyed, and * *Gods Kingdom cometh to Us*, and *his will is done*: Else all is but *humane Inventions*, Traditions and doings, in the sight of God: an unprofitable thing, a flattery or Hypocritie, and maketh no attonement or reconciliation, but onely leadeth a Man away from God.

+ Mat. 22. 37,
38, 39.

86. Gods Kingdom must Come in us; and *his will be done*, in us: and so we serve him aright; when we † *love him from our whole Heart, soul and all our powers, and our Neighbour as our selves*; *this is the whole service of God* which he accepteth of us.

87. What need we flatter our selves; are we righteous? then we our selves are Gods in the Great God; and what we do then, God doth it in and through us.

88. If his Spirit be in us, why do we so very long take care about Gods service; if he will do any thing, we should be *willing* and ready Servants, he must be the Workmaster, if a work be to please God.

89. Whatsoever is besides that, is *Earthly* built in the Spirit of this world: we build that for the outward Heaven, for the Stars and Elements which have their *productions* and wonders in Us, and for the Dark Devil; *whom* we serve with *works* without the spirit of God.

* Rom. 14. 23.
† Gal. 6. 7. 8.

90. Let this be said to you; it is highly known, No work pleaseth God, except it proceed * *from Faith* in God; flatter how thou wilt, yet thou labourst onely in *this* world, thou sowest in an Earthly field.

91. But if † *thou wilt reape heavenly fruit, then thou must sow heavenly seed*; and if it cometh not to root in a strange field, then thy seed cometh to thee again, and groweth in thy own field, and thou wilt enjoy the fruit thy self.

*whole service
of God;*

The seventh Chapter.

*Of Divine or Spiritual SEEING or Vision; how
in this world Man can have divine and Hea-
venly Substantiality or skill and knowledge:
so that he can rightly speak of God: and
how his seeing is.*

CITATIO SECUNDA.

The Second^{*} Citation:

OR

*Invitation: of the Outward Reason of this world,
in the Outward flesh and blond.*

^{*} Summons
warning arrest
Constraints or
Compulsary.

I.

Question.

Outward Reason saith: *How* may a Man in this^m world see into
God, viz: into another world; and say what God is? *that* can-

not be: It must needs be a^{*} **Phantasy** wherewith^{*} the Man tickleth and deceiveth himself.

^{*} Representati-
on or Imagina-
tion.

Answer.

2. Thus farre it cometh: it can *not* search further that it might rest:
and if I stuck in that same Art, then I also would say the same; for he
who seeth nothing, saith nothing is there; what he seeth, that he know-
eth, and further he knoweth of Nothing but that which is before his
Eyes.

3. But I would have the Scorne, and total Earthly Man, asked;
whether the Heaven be *blinde*, as also Hell, and God himself?

4. Or whether there be also any *seeing* in the divine World? whe-
ther

ther also, the Spirit of God seeth, both in the Love-light-world, as also in the fierce wrath in the Anger-world in the Center?

* Note.

* Or purposeth
and Contriveth

5. Doth he say, *there is* a seeing therein; as indeed is very true, * then he should look to it, that he do not often see with the Devils Eyes, in his purposed Malice and wickedness; when he long before meddelleth and frameth a thing to himself in his Imagination in false evil

Maliciousness, to bring it to pass; and seeth beforehand how he *may* and will Effect his wickedness.

6. Can he there see the wicked Malice before hand; why seeth he not also his *wages* and recompence beforehand?

7. O no; the Devil seeth with his Eyes and *covereth* the Punishment, that he may bring the Evil wickedness to pass.

8. If he would *drive* the Devil out, then he would see his great Folly which the Devil hath prompted him to.

9. He letteth him see the Evil, and *lendeth* him Eyes to do it withal, though the thing be *farre off*, and long before it be to be done: and yet is so blinded that he knoweth *not* that he seeth with the Devils Eyes.

10. Inlike manner the Holy or Saint seeth with Gods Eyes; what God prepurposeth, that the *spirit* of God in the New Regeneration, seeth out of the right humane Eyes, out of the Image of God.

* Put in Execution.

+ Joh. 5. 9.

* Or habitation

11. It is to the wise, a Seeing and also a *Doing*; not to the Old Adam; that must be a servant to it, that must * manage in the work, that which the *New* man, seeth in God.

12. Yet Christ saith *The Sonne of Man doth Nothing, but what he seeth the Father do, and that he doth also.*

13. Now therefore is the Sonne of Man become our * *House*, into which we are entered; he is become our Body, and his Spirit is our spirit.

14. Should we then in *Christ*, be blind, as to God? The Spirit of Christ, seeth through, and in us, what he will; and whatsoever he will, that *we* see and know, *in him*; and without him we know nothing of God.

15. He doth divine Works, and seeth *what* and *when* he will, not when Adam will, when Adam would *fain* shed abroad his Malignant wickedness, with high-mindedness to be looked upon.

16. O, no: there he hideth himself: he seeth not, in us, in the light of Joy, in God; but in the Cross and *Tribulation*, in Christs suffering and dying, in Christs persecution and Contempt, in great sorrow and Lamentation, *into these* he seeth, and letteth the Old Afs Crouch and bear the Cross, that *is* its Office.

17. But

17. But in the way through the Death of Christ, the **New-Man** seeth, into the Angelical world, it is to him *much easier* and clearer to apprehend, then the Earthly world; it is done Naturally.

18. Not with Imagining, but with seeing Eyes; with those Eyes which shall possess the Angelical World, viz: with the *Eyes* of the souls Image.

19. With the Spirit which goeth forth-out of the souls Fire, that Spirit seeth into heaven, that beholdeth God and the Eternity, and no other; and that is also the Noble *Image* according to the similitude of God.

20. Out of or from this seeing hath this Pen *written*, not from other Masters, or out of Conjecture whether it be true or No.

21. Though now indeed a Creature is but a *peece*, and not a total entireness, so that we see only in Part, yet it is searchable and fundamental.

22. But the wisdom of God, *suffereth not* it self to be written, for it is *infinite* or Endless, without Number and Comprehension * *we know onely in Part.* * 1 Cor. 13. 9. 10 12.

23. And though indeed we know much more, yet the Earthly Tongue cannot lift it self up and say it, or bring it forth: It speaketh *onely words* of this World, and not words of the Inward World; for the Minde retaineth them in * *the hidden Man.* * 1 Pet. 3. 4.

24. And therefore one alwaies understandeth otherwise then another, all according as every one is *indued* with the wisdom; and so also he apprehendeth, and so he expoundeth it.

25. Every one will not understand my writings according to my meaning and sense, indeed *it may be* not one: *but* every one according to his Gifts, for his *benefit*, one more then another, according as the Spirit hath its property in him. + *Or Bettering.*

26. For, *the Spirit* of God is often * *subject to the Spirits of Men*, if they * 1 Cor. 14. 32.

will that which is good or well, and seeth or looketh, after *what*, Man willeth; that his good worke be not hindred; but that every where, above all, *Gods will* or willing or desiring be done.

27. For, the Spirit which *becometh* generated out of the souls Fire out of Gods Meekness and substance, that *is also* the Holy Spirit: It dwelleth in the Divine Property, and taketh its seeing out of the divine property.

28. What is it now that is *strange* to or in us, that we cannot see God?

God? This world and the Devil in Gods Anger, it is, that we see *not* with Gods Eyes; else there is no hinderance.

28. Now if one saith: I see nothing divine: he should consider, that *Flesh* and *Blood* together with the subtilty and Craft of the Devil, is a hinderance and Cover, to him, oftentimes, in that he willeth, in his high-mindedness for his own honour, to see God, and oftentimes, in that he is *filled* and blinded with the earthly Malignity.

* Note.

30. * *Let him* look into the footsteps of Christ, and enter into a new Life, and yeeld himselfe to be under the Cross of Christ, and desire onely the Entrance of Christ, through Christs death, descension into Hell, and ascension into Heaven; to the Father; *what shall hinder him*: but that he must needs see the Father, and his saviour Christ, together with the Holy Spirit.

31. *Should now* the Holy spirit be blind, when he dwelleth in Man? or write I this, for my own Boasting?

32. Not so, but for a rule of Direction to the Reader: that he might forsake his Errour, and *depart* from the way of wickedness and abomination, forth into a holy divine substance, that he also with the *divine* Eyes might see the wonders of God, that so Gods will may be done.

33. *To which End* this Pen hath written very Much; and not for its own honour, the pleasure and voluptuousness, of this lifes, sake, as the driver continually reproacheth us, that we do, and yet it remaineth onely to the *Driver* in the Anger of God, whom we would fain that he may have the Kingdom of heaven, if he might be but released from the Devil and the Earthly state and proud Longing Malady; which *make* him blind.

34. Thus dear children of God; you who *seek* with much sighing and Tears; Let this be in earnest sincerity to you: Our seeing and knowing *is in God*: He manifesteth or revealeth to every one in this world, as much as he will, as *he knoweth* is profitable and good for him.

35. For he that seeth out of or from God, he hath Gods work to manage; he should and must *manage* teach speak and do that which he seeth; else his seeing will be taken from him; for this world is *not* worthy of Gods Seeing.

36. But for the Wonders sake and the revelation of God; it becometh given to many to see, that the Name of God may be manifested

to the world; which will also be a witness against all the Doings of the ungodly which pervert the truth into Lyes; and despise the Holy Spirit.

37. For, * *we are not our own, but his whom we serve in his Light.*

* 1 Cor. 6. 19.

38. We know nothing of God: He, God himself, is our knowing and seeing.

39. We are Nothing, that he may be all in us: we should be blind, deaf, and dumb, and know no Life in us, that he may be our Life and seeing, and our work may be his.

40. Our Tongue should not say; if we have done any thing that is good; *this* have we done but this hath the Lord in us, done: His Name be highly praised.

41. But what doeth this Evil world now? If any say, this hath God in me done, if it be good: then saith the world; Thou Fool! thou hast done it: God is *not* in thee: thou liest: Thus the Spirit of God must be their Fool and Lyar.

42. What is it then: or *who* speaketh out of the **Blasphemous Mouth?** Even the Devil, who is an Enemy of

God, that he may hide and *Cover* the work of God, that Gods Spirit might not become known; and that he may *continue* Prince of the World even *till* the Judgement.

43. * Thus, When you see, that the World fighteth against you, persecuteth you, *despiseth*, slandereth you, for the sake of the knowledg and Name of God, then consider that you have the Black Devil before you: then *fight* and long that Gods Kingdom may come to us, and the Devils sting may be broken or destroyed; that * the Man through your longing, fighting and praying, may be released from the Devil; And then you *Labour* rightly in Gods Vineyard, you prevent the Devil of his Kingdom and bring forth fruit upon Gods Table.

* Note.

* So enflamed by the Devil.

Mark 44. For in Love and Meekness, we become New Born out of the Anger of God; in Love and Meekness we must strive and fight, in the Devils Thorny Bath, in this world, *against* him.

45. For, Love, is, his Poyson, it is a fire of *Terrour* to him, where-in he cannot stay: if he knew the least spark of Love in himselfe, he would *cast it* away; or would burst himself therefore that he might be rid of it.

49. Therefore is **Love and Meekness,** our Sword; wherewith we can fight for the Noble Garland under Christs Thorney Crown, with the Devil, and the World.

47. For, Love is the fire of the second Principle, it is Gods Fire; The Devil, and the World, is an Enemy to it.

48. The Love, hath Gods Eyes, and seeth in God, and the Anger hath the Eyes of the *sierce wrath* in the Anger of God, that seeth in Hell in the source or Torment and Death

49. The World supposeth meerly, that a Man must see God with the Earthly and Starry Eyes; it knoweth not, that God dwelleth not in the outward, but in the Inward.

50. And if then it seeth nothing admirable or wonderful in Gods children, it saith: O, *he is* a Fool, *he is* an *Ideot*, *he is* Melancholly; thus much it knoweth.

51. O, hearken Sir, *I know well* what Melancholly is; I know also well what is from God: I know them both, and *thee also*, in thy blindness; but such knowledge, costeth not Melancholly, but a victorious wrestling.

52. For, it is given to None *without* wrestling; unless he be a limit or *Mark* chosen of God; otherwise he must wrestle for the Garland.

53. Indeed many a Man is chosen to it in his Mothers body or womb; as *John* the Baptist, and *others* more, apprehended in the Covenant of Gods Promise, who are alwaies a Limit, or *Mark* of a *Seculum* or highest Pitch of an Age, who are born with the time of the Great Year, and are *Chosen* to open and disclose the wonders which God entendeth or purposeth.

* Note.
 † Mat. 7. 7.
 ‖ Joh. 6. 37.
 * Joh. 17. 24.

54. But, * *not all* out of the Limit or *Mark*; but Many of them out of their Zealous seeking; for, Christ saith, † *Seek and you shall find, knock and so it will be opened unto you*: also ‖ *Whoever cometh to me those I will not reject or cast out*. Also, * *Father, I will that those, whom thou hast given me be where I am*: that is, that those who are born out of Christ with the New man; be, in God his Father. Also, * *Father, I will that they see my Glory which I had before the foundation of the World*.

55. Here lyeth the *seeing*, out of Christs Spirit, out of Gods Kingdome, in the power of the Word, of the substance the Deity, with the **Eyes of God:** and *not* with the Eyes of this World, and of the outward Flesh.

56. Thus thou blind world, know wherewith we see, when we speak and write of God, and let thy *false* Judging, alone: see thou with thy Eyes, and let Gods Children see with their Eyes; see out of or from thy Gifts, let another see out of or from his Gifts.

57. * As every one is Called so let him see; and so let him walk or Converse; for we Manage not all one and the same Conversation; but every one according to his Gift and Calling to serve Gods honour and Wonders.

* 1 Cor. 7. 17.

58. The Spirit of God suffereth not it self so to be tied or bound up, as outward Reason supposeth, with its Decrees Cannons and Councils, whereby alwaies one Chain of Antichrist is linked to another, that Men will Judge above Gods Spirit, and Maintain and hold their * Concepts or opinions to be Gods Covenant; as if God were not at home in this world, or as if they were Gods upon Earth; and moreover what they will Believe, they establish with an Oath.

* Obscurities.

59. Is not this a work of Folly, to bind up and tie the Holy Spirit with his Gifts of wonder, to an Oath; he must Believe what they will, and yet they know him not, also they are not born of him; and yet they make Lawes what he shall do.

60. I say, that all such Covenants and binding is Antichrist and unbelief, let it seem or flatter how it will: Gods Spirit on the contrary is unbound, he goeth not into such a Covenant or Band, but he appeareth freely, to the seeking humble lowly Minde, according to his Gift, as he is * inclined.

61. He is also even very subjected to it, if it do but Earnestly desire him; what then would that Covenant in humane wit and prudence of this world, do, if it did belong to the honour of God? are not all † Covenants generated out of self Pomp state and Pride.

† Genatures
ist, qualified
or capable.

|| Institutions.

† Or Institutions.

62. Friendly Conference and

Colloquy together is very Good and necessary, that one present or impart his Gifts to the other; but the Covenants or Institutions are a false or wicked chain against God.

63. God hath once made one Covenant with us, in Christ, that is enough in Eternity: he maketh no more; He hath once taken Mankind into the Covenant, and made a firm Testament with or by Death and Blood; there is enough in that, we justly rest satisfied in that, and cleave to this Covenant.

64. * Note we ought not dare to dance so Boldly and audaciously Jewly about Christs Cup, as is done at present; else it will be taken away; as is done to the Turks.

* Note.
Christendom.

65. There is a very great earnest severity at Hand, such as hath not been since the beginning of the World: Let is be said to you, it is become

come known: the Antichrist shall stand

* Discovered,
or bare.

|| Mat. 3. 19.

† Note.

Seeming Chri-
stianity.

* Naked.

66. But look to it, that you become not thereby the worse † for the
Axe is put to the Tree: the Evil Tree shall be hewn down, and
cast into the Fire; the time is near; let none stick or hide himselfe, in
the Lust of the Flesh.

67. For, it availeth nothing, that any know how he should be New-
born, and yet continueth in the Old skin, in the pleasure and volup-
tuoulness of the Old Man, in Covetousness, high-mindedness, un-
righteousness, in unchastity, immodesty, and in a dishonest or scanda-
lous wicked life; † such a one is dead while he liveth, and sticketh in
the Jaws of Gods Anger, their knowledg will accule and Condemn them
at the Judgement.

68. If he receiveth the word of knowledge and conceiveth it, so
that God giveth him to know it, that it is the right way to Life; then
he must presently be a doer of the word, and go forth from the Evil or
wickedness; or else he hath a heavy Judgement
upon him.

* James 2. 19.

69. What is he better then the Devil, who * also knoweth Gods will,
but yet doth his own Evil will: one is as the other, neither Good, so
long till he cometh a doer of the Word; and then he walketh in
Gods way, and is in the Vineyard in Gods Labour.

70. The Hypocritical Babel teacheth now at present; that our
works merit Nothing, Christ hath delivered us from Death and Hell:
we must only Believe and so we are righteous.

† Luke 12. 47.

71. Harken O Babel; † The servant who knoweth his Lords will,
and doth it not, shall suffer many stripes: a knowing without doing,
is just as a fire which glimmereth but cannot burn for moisture.

72. Wilt thou that thy divine Faiths Fire should burn, then thou
must blow it up, and put off from Thee the Devils and the worlds
Moysture; thou must enter into the Life of Christ.

* Exod. 10. 7.

† Rom. 2. 21.

&c.

73. Wilt thou be his Childe, then thou must enter into his house:
and manage his work, else thou art out of it without, and an Hypo-
cite * who beareth the Name of God in vain or unprofitably; † thou
teachest one thing and dost another, and testifiest thus, that Gods
Judgement is right concerning thee.

74. Or, what pleasure hath God in thy knowing, when as thou stil

con-

continueth wicked? dost thou suppose he will accept thy Hypocrisie?

75. That thou Cryest to him: Lord! give me a strong Faith in the Merits of thy Sonne Christ: that he hath satisfied for my sinnes: supposest thou, *that*, that is enough?

76. O Sir, no, hearken: * thou must enter into Christs Suffering and dying, and be born a second time out of his Death; thou must become a Member in and with him; thou must constantly Crucifie the Old Adam; and alwaies hang upon Christs Crofs, and must become an obedient Child, ~~that~~ alwaies hearkeneth what the father saith, and alwaies **would fain do that.** * *Via vite.*

77. Thou must enter into the *Dying*, Else thou art but a * Vizard * *Monster or Mimick.* without Life, thou must together with God, ~~work~~ good works of Love towards thy Neighbour, and continually exercise thy Faith, and alwaies be prepared, and ready at † the voice of the Lord, when he Cal- † *Zach. 6. 13.* leth thee out of the old skin, to go home into the pure Garment.

78. See; though thou plainly walkest in this way, yet thou wilt have upon thee *weakness* enough, and feel far too much; thou wilt still work very farre * *too much Evil.* * *Note.*

79. For we have an Evil Guest lodging within us, to comfort ones self onely doth not avail, but to fight and strive against it; and Continually to slay and vanquish it: without this it is ever *too strong* and will have the Dominion.

80. Christ hath indeed in us and for us, broken and destroyed *Death*, and made way for us, but what doth it help me, to comfort my selfe with that, and learn to know that, and yet continue lying shut up in the dark Anger, and Captivated in the Chains of the Devil?

81. I must even enter into that very way and Path, and walk in that street as a Pilgrim or stranger who wandereth out of Death into Life.

The Eighth Chapter.

Of the Pilgrims-VVay out of Death into Life.

1.

DEAR Children, let us very *heartily* speak one with another concerning the Ground and Foundation: Our true life, wherewith we should see God, is as a *damped* fire, in many also, as the fire shut up in a *Stone*; we must *strike* upon it with true earnest sincere entering and turning In to God.

2. Look upon Gods care in providing *which hath taken* for us aforehand: *He hath *regenerated* us in Christ out of the *Water* of Eternal Life, and hath left us at last the same in the Covenant of Baptism for a Key; that we should therewith unlock and therewith

* Note.

Heb. 10. 22.

* *besprinkle* our souls Fire; that it may become capable of the Divine Fire.

* Mat. 26. 26,
27, 28.

3. And hath * *given us his Body for food, and his Blood for drink*, that we should receive it, and enter into his Covenant, and feed our souls therewith, that they may be quickened and awake up from Death, that the divine Fire, may *kindle* them.

4. Dear Children; It must burn, and not continue to lie shut up in Stone, or as an *Ember* or *Tinder*, which would fain glimmer, and cannot for the Devils Moysture.

5. The Historical Faith is onely an *Ember*, which glimmereth like a little spark; it must become Kindled, we must give it *Matter*, wherein the sparkle may kindle it selfe.

6. The soul must press forth out of the Reason of this world in to the life of Christ; into Christs flesh and Bloud, and so it conceiveth the *Matter* to its kindling: It must be in Earnest Sincerity.

7. For, the History reacheth not Christs flesh and Bloud, Death must be *broke open*.

8. Although indeed Christ hath broke it open, yet the Earnest sincere

cere desire must follow after, that would faine doe or act, and alwaies labour therein:

9. As a Pilgrim or Messenger who hath a long *dangerous* way to travell, he alwaies runneth on towards the End, and is unwearied, though woe and misery befall him, yet he hopeth for the End, and cometh alwaies nearer where then he Expects in hope his *wages* and refreshment, and joyeth that his sore travail and wandering will have an *End*.

10. Thus must a man that will travail and wander to God, behave himselfe in the *Way* of his Pilgrimage: He must continually more and more wander or travail forth out of the *Earthly Reason*, out from the *will* of the Flesh, of the Devil and the World.

11. Often woe and misery befall him, when he must forsake that, which he might *well* have had, and could *therewith* have swum in Temporal Honour.

12. But if he will Travel in the Right Path, then he must onely put on the Mantle of Righteousness, and put off the *Mantle* of Covetousness and the Hypocritical Life.

13. He must * *impart his bread to the Hungry*, and give his *clothes* for a *Covering*, and not be an Oppressor of the Miserable; and onely fill his own Sack full, squeeze away the sweet from the simple; and

impose *Lawes* upon him, onely for his pride and pleasure sake.

14. He is no Christian that doth such things, but he travel- leth in the Path of *this* world, as the starres and the Elements with the Devils infection and *Lust*, drive him.

15. And though likely he knoweth the Faith of Gods Mercifulness, of the *satisfaction* of Christ, yet that will not help him: for † *not all* † *Mat. 7. 21.* *that say Lord Lord shall enter into the Kingdom of Heaven; but those that do the will of my Father in Heaven.*

16. And that will is, * *Love thy Neighbour as thy self*: † *What thou wilt that men should do to thee, that do thou also.* * *Mat. 22. 39.* † *Mat. 7. 12.*

17. Say not in thy Heart: I sit in *this* Office and Lordship, of Right: I have bought purchased or inherited it, that which my Subjects doe for me they are *obliged* to do it.

18. See and search, whether that hath a right original, whether it be ordained of God, or whether it *takes its* original from deceit, and selfe state and pride, and out of Covetousness.

19. If thou findest that it be of Gods Ordaining, then look to it, and walke therein, according to the Command-

ment of Love and Righteousness: Consider that therein, thou art a *Servant* and Minister; and Not a Lord over Christs Children.

20. And not that thou fittest therein *only* to draw their sweat to thee, but that thou art their Judge and shepherd, and that * *thou shalt give an account of the Office.*

† *Mat. 25. 15.* 21. † Five Talents have been given thee thou shouldst return them up to thy Lord with increase and usury: thou shouldst lead thy inferiours in the right way, thou shouldst give him good Example in Instruction and reprovng of evil and wickedness.

22. For, it will be required of thee, If thou reprovest not the wicked, and protectest not the Oppressed and afflicted.

23. Thou art not therefore their Ruler, that thou shouldst be their Lord: not thou; but God is their Lord. Thou shouldst be their Judge, and part them in their fallings out, and decide their differences.

24. Not for thy Covetousness only art thou their Judge, but for their Conscience sake, that thou shouldst instruct lead and direct the simple, not only with squeezing of his sweat, but with Gentleness and Meekness.

25. Thou hast a heavy burden upon thee; thou must give an Earneſt severe account thereof.

26. * When the Miserable sigheth concerning thee in his oppression, he complaineth of thee before his and thy Lord, thou shalt and Must stand with him before the Judgment, for the sentence passeth upon thy soul no Hypocrisie will help.

27. Whatsoever was sown with Teares, in right Earnestness, that becometh a substance, and belongeth to the Judgement of God: except a man Convert, and reconcile himselfe with well-doing and benefit to the oppressed that they may bless him; then that Substance breaketh.

28. Therefore ye Rulers and Superiours, you ought to look narrowly to your state and Condition; whence it ariseth Originally: the Root will shortly be narrowly sought after: * *every one shall give an account of his state and Condition.*

† *Or Domineer.* 29. But have a care that therewith you † ride not in the Hellish fire, as the fierce wrathful Devil himselfe doth; and so ye be found his servants and Ministers; as the Spirit of the Wonders sheweth us; that ye are become the fulfilling of the Eternal anger and fierce wrath.

30. Say not in thy Heart: thus have my Parents, Elders, Ancestors

and
mind this Especially the Great ones
But at judgement they will wish
they had no Eternal thing in them
But then wishes come too late

* Note ye Magistrates and Superiours. Emperours Kings Princes Lords Rulers and All Officers whatsoever.

Evil substance
How broken

* Rom. 14. 12.
† Or Domineer.
‡ That is, the Tyrants are become, the Eternal wraths own property

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and predecessors walked, I have inherited it from them: Thou knowest not into what Lodging they are entered.

31. Wilt thou be a Christian and a Childe of God, then thou must not look upon the way of thy predecessors; How they have rid on in Pleasure and voluptuousness: but look upon Gods word: that must be the Light of thy Feet.

32. For, Many who have done Evil, are gone into the Abyss, and thou wilt follow after them: if thou walkest in their footsteps.

33. Suffer not the Devil to portray or paint before thee the Hypocritical way; his Colour glisters outwardly, and in the Endences it is Poison. *Such have not Christ within*

34. O, how dangerous awy have we to wander and travail through this world: and it were to be wished that there were *no* Eternal thing in the wicked, then they would not suffer Eternal Torment; and be in the Eternal scorn and reproach.

35. As they have here in this life been the Enemies of Gods children, so also they continue to be for ever the Enemies of God and of his children.

36. Therefore must the Children of God, take the Cross upon them, and here sweat in the Thistle and Thorney Bath, and become born anew in Anguish; they must walk in a Narrow steep Path, where Reason alwaies saith: Thou art a Fool, thou mightest live in Joy and Jollity, and be saved with enough.

37. O, how often outward Reason striketh and smiteth the Noble Image, which springeth up out of the Thorney Bath, out of Tribulation: how many sprouts become torn of from the Pearl-Tree, through Doubting and Unbelief, which bring Man into the False and wicked way.

38. The Miserable sigh, and paint, after temporal sustenance; and Curseth the Oppressor, which bereaveth him of his sweat, and thinketh he doth right in it, yet he doth but destroy himselfe therein; he doth even as wickedly as his driver or Oppressor.

39. Did he take to himselfe Patience, and Consider, that he walketh upon the Pilgrime's Evil Path, and did set his Hope in his Journeys End, and did Consider that thus under the Cross and misery, under oppression, *he laboureth in the Vineyard of Christ*; O how Happily and blessedly should he doe.

According to their works

note

Or in the substance.

** Note ye Soci-nians who teach that the wicked shall not rise again, or be tormented.*

For sheerish Torment they shall go

** Mat. 20. 1.*

40. He hath cause hereby to look for another and better life, seeing he must here swim in *Anguish* and *Misery*; if he rightly understand it, how well God intendeth it towards him; that so he might the more seek and hunt after him, that he might not build upon the Earthly Life.

41. Being he seeth, that it is but a *vale* of *Misery* affliction and oppression, and that he must spend his dayes here in hard *streights*, in *Misery*, in vain *Labour* weariness and *Care*: yet he is to Consider, that God letteth it not pass so in vain; but that in like manner he thus giveth cause, to seek the true Rest, which is not in this world.

42. Besides he must every hour expect death; and leave his work to another; what is it then, for a Man to build his Hope upon this world, wherein he is but only a *Guest*: and a *Wanderer* or *Pilgrim*, which must there wander through the way, or *Passage* of his Constellation.

43. If he did assume the *Inward Constellation*, O! how happily and blessedly would he labour in Gods work, and let the *outward*, go, as it may or can be!

44. A Man in this world that intendeth to possess the Kingdom of God he hath no better way, neither can he have any better Council and advice, but that he continually Consider and Conceive, that he is in the *Vineyard* of God with all his doings and substance, and whatsoever he is, and that he do it to or for God.

45. His Minde should in a Constant Hope be looking towards God, that he shall obtain his wages for his Labour, from God; and that he laboureth in Gods deeds of wonder; and therefore should be diligent in the Labour which he performeth.

46. And when he must oftentimes serve his driver or oppressor in weariness, without wages, then let him but Consider, that he laboureth for God; and be patient in Hope that God will well bestow his wages upon him in due time.

* Mat. 20. 8.

47. For* the Lord of the Vineyard doth not pay his Labourers off at Noon day, but in the Evening when their Day Labour is done, when we go home to our Lord, out of the Vale of this Tabernacle, and then every one receiveth his wages.

+ Note.

* Note ye Lazy
sluggish Labourers,

48. + Those then who have laboured much for a long time, have much wages to Expect.

49. But they that have been Snorers, Grunters,* sluggish, Lazy, and Evil

Evil, murmuring, whining, pettish, Labourers, in *Impatience*, such a one hath done small service, and ought well to expect moreover, to have punishment from his Lord; for he hath but *misled* other Labourers, and hath been an unprofitable Labourer, and hath performed meer *vain* false and Evil work, to cheat his Lord of his wages, he justly receiveth punishment for his wages.

CITATIO TERTIA,

The Third Citation:

The Gate in the Center of Nature.

* SUMMONS
warning arrest
or Constraint.

30.

Question.

Reason saith. Why doth God let it go so, that here is nothing but vain toylsome *weariness*, as also vexation and oppression, one plaguing and afflicting another? And though many have much and want nothing; yet they have no quiet and rest; they hunt *onely* after oppression and Unquietness; and their heart is never quiet and still.

Answer.

51. See, thou Locked-up knowledge: the Ground or foundation of the world is *thus*; the Original of Life is *also* thus; in this world it *may* or can, *not* be otherwise.

52. Except a Man become New born, and then he is otherwise in the New-man; and yet this oppression and driving cleaveth alwaies to him in the Old Man; * This is, the strife of the spirit against the Flesh, where † the Flesh lusteth * Gal. 5. 17. against the spirit, and the spirit against the Flesh. * Note.

Question.

53. Now saith Reason; whence hath *this* its originall?

An-

Answer.

54. Answer: Behold ! In the Center of Nature there is such a Thing Being or Substance : do but Mind it.

55. The Eternal will which is called God; that is *Free*; for it hath in it nothing but the Light of the Majesty; and dwelleth in the Eternal Nothing; and therefore also *Nothing* can touch him.

56. But his *Desiring*; which maketh the Center of Nature; that hath such a property; for therein is the *harsh* astringency, viz: the *first* Property of Nature, which alwaies attracteth to it self, and receiveth where nothing is, where it hath made Nothing; and taketh it and *twitcheth* it up together.

57. Yet it may not Eat it, also it is *not* profitable to it: Thus it maketh to it self anguish pain and unquietness therewith; as also Covetousness, in Man, doth.

58. The Second Form, is its drawing or Sting; that is its Servant or *Child*, which there twitcheth together what the desire will; that is the Labourer; and signifieth the *Inferiour* Man, who is Evil, base, Angry, Raging, and stingeth and throbbeth in the Harsh astringency.

59. And that cannot the Astringent harshness *endure* from the servant, but draweth it the more eagerly; and so the servant becometh more Evil and Base, more raging, and *stormeth* the Lords house.

60. Thereupon, will the Lord bind and hold the servant, and the servant teareth forth with *Malice* aloft again.

61. And then seeing the Lord, viz: the *harsh* astringency cannot over-power it; they struggle together in Great Anguish, enmity and Opposition, and begin to make a whirling-wheel; to *morry* murder and put to death one the other.

62. This is the *Third* Form of Nature, whence ariseth Wars, fighting, strife, destroying of Country and City, envy and anxious vexatious Malice and wickedness: whereas alwaies *one* would have the other Dead; willetth to devour all and draw it into it self, it willetth to have it alone, and yet there is nothing profitable to it but *hurtful*.

63. It doth as the fierce wrath of Nature doth, that swalloweth it self up into it self: and *Consumeth* and breaketh it self, and yet it *generateth* it self also thus.

64. * Whence

64. * Whence, all Evil cometh; the Devill together with all Evil things or Substances cometh from hence; thus they have their Original: as Nature in the Center doth, understand, without the Light.

* Note.

65. Thus doeth the Devil also, who hath not the Light: as also Evil Men and Beasts, also hearbs and Grass, and all whatsoever is odious or Enemicitious.

66. For, it is the poyson-wheel, whence the Life ariseth Originally, that whirleth it selfe thus in great anguish, in stinging raging and breaking; till it Createth another will in it selfe to go out of the Anguish, and sincketh it self down into Death, and giveth it self free therein into Liberty.

67. So it destroyeth the stinging and breaking in death, and falleth into the Liberty of the first willing, which kindleth the Anguish of Death with the still Liberty, whence the Anguish is terrified, Death breaketh, and out of the Anguish goeth forth a Life of Joy.

68. Thus it goeth also with Man when he is in the Anguish and Enmity, that the sting of Death and of Anger rageth in him, so that he is anxious Covetous, Envious Angry and Enemicitious.

69. Then he should not continue in this Evil Substance, Condition, or Doings; else he is in the Forms of Death, Anger fierce wrath and Hellish Fire: and if the water-source or quality were not in him together with Flesh and Bloud, then he would instantly be a kindled Devil, and nothing else.

70. But he should consider himself, and Create another will in his Evil Anguish, and go out from the Covetous Malice, into the liberty of God, where there is continually Rest enough.

71. He should in Death sinck down into Patience, and willingly give up himself into the Anxious wheel, and Create a Thirst after Gods quickening, which is the Liberty, and so sincketh down quite through the anxious Death, and falleth into the Liberty.

72. And so when its Anguish tasteth the Liberty, that it is such a still meek source or Quality, then the Anguish becometh terrified, and in the Terror breaketh the Enimicitious harsh Death; for it is a Crack or Terror of Great Joy, and a Kindling of the Life of God.

73. Thus the * Pearl-Branch or sprout becometh Generated; that now standeth in the trembling of Joy; but in great danger; for the Death and the Anguish source or quality is its Root.

*Forbesino
opens the eye
opneth the ear
in joy of
sorrow
in love
and meekness
further patience
firmness
will. and
desire from
all sin and
earthly
desires*

* A Branch on the Vine Christ

II. Part. Of the Pilgrimage out of Death into Life. Ch. 8.

74. And is environed therewith as a fair green Slip or Branch groweth out of a *fincking* dunhil out of the strong source, and attaineth another Essence, smell, substance and source or quality, then its mother hath, out of which It became generated.

75. As then also the source or quality in Nature, hath such a property, so that out of the *Evil*, viz: out of the *Anguish*, the Great Life becometh Generated.

76. And as we further know: that Nature in the Crack or Terrour divideth it selfe into two Kingdoms; the *First*, into the Kingdom of Joy: The *second*, into a fincking of Death into a Darkness: so also Man, when the Lilly branch to the Kingdom of Joy thus becometh

Generated, then its Nature divideth it self into *Two Wills*.

77. As *First*, the one riseth up in the Lilly and groweth in Gods Kingdom: *secondly*, the other fincketh down in the Dark Death, and panteth or *longeth* after the Earth; after its Mother: which striveth alwaies against the Lilly; and the *Lilly* flieth before or from the roughness.

78. As a sprout groweth out of the Earth; and the Essence fleeth before or from the Earth, and is drawn up by the sun; till it becometh a stalk or Tree: so also Gods *Sun* draweth Mans *Lilly*, viz: the * *New Man*, alwaies, in his power, forth from the Evil Essence, and draweth at last out of it, a Tree in Gods Kingdom.

79. And then he letteth the old Evil Tree or Shell, under which the New did grow; *fall away* into the Earth into its Mother, after which it indeed Longed; and out of the Earth again into the Center of Nature, at the *End* of the Day of Separation, wherein all *must* again go into its Ether.

80. Thus goeth the Lilly also into its Ether, viz: into the * *free will*, into the light of the Majesty.

81. Understand it further thus; when thus two Kingdoms divide themselves in the Crack or Terrour of Nature, then is the terrour or Crack in it self a *basb*, and Cause of the Fire, viz: of the Lifes kindling.

82. Thus the *Prima Materia*, viz: the first Matter, which the harshness maketh with its entering in, wherein the Enmity existed, divideth it selfe into TWO Parts, *One* downwards into Death: this is the Essential Life with the substantiality of this world: such as Earth and Stone.

83. And then the *Second* Part; severeth it selfe out of the Terrour

or Crack of the Fire into the Light of the Liberty; for the Terroure of the fire, *kindleth* the Liberty so that it also ** becometh* desirous; and that now in its desiring draweth the Kingdom of Joy into it self, viz: the Meek wel-doing, and maketh *it also* become *† Master*.

* Note.

† Or Material.

84. This now, is the Heavenly divine ** Substantiality*; which draweth the fire again into it self; and *devoureth* it in its Crack or Terroure, which is the fire's source or quality: and there the soft meekness Consumeth the source or quality, and bringeth it self into the *highest* Joy: so that out of Anguish, Love; and out of fire, a love-burning *Cometh* to be.

Or Corporeity

85. And giveth out of the Burning, the Richly Joyful spirit of the *Eternal life*, which is called the *Spirit* of God, which ariseth Originally in the first-willing which is called the Father, for it is the desiring of Nature; and is in the fire, a fire-source or quality, and in the Anguish of Death, a *fling* of Death and of fierce wrath, and the *Enmity* in the substance of Nature viz: in the Center.

86. And in the Light, it is the *divine* Kingdom of Joy; which here in the divine substantiality, viz: in the *wisdome*, which is the

Colours of the Virtues and Powers, openeth the Noble
* *Tincture*, which is the Glance of * Note.
the Heavenly Substantiality.

87. And Causeth in the Substantiality, the Element of the Angelical world, out of which this world is an Our-birth; but in the *Anger*, kindled by the Devil: who is a cause that the fierce wrath of Nature hath kindled it self; whence in the substantiality Earth and Stone are *come to be*: as it is before our Eyes.

Note

88. Which the Mightiest source or quality in *Verbo Fiat* in the word *Fiat*, hath separated into a Principle, as in the Book of the Three-fold Life is exprest at Large.

89. Thus, understand the Fire-flash for the *fourth* form of Nature.

90. And the Love-birth of the Kingdom of Joy; for the *Fifth* Form.

91. And the swallowing in of substantiality, out of the Meekness into the Fire-source or quality, where the *fire also* attaineth the Kingdom of Joy, viz: the *sound*, of the Manifestation or revelation of the Colours Wonders and Verrues, whence the five Senses, viz: Seeing Hearing Smelling Tasting and Feeling, Exist; for the *sixth* Forme of Nature.

92. And the Substantiality of the Light, in which the divine Ele-

II. P. *More Circumstances of the Third Citation. C. 9.*

ment is comprehended, out of which the Springing growing or Paradise existeth: for the seventh Form; as again for the Mother of all Forms, which giveth substance power and Meekness to all Forms; so that there is an Eternal Life and an Eternal dwelling or delight of Life.

93. For, the Seventh Form, holdeth or containeth in it self the Angelical world; as also the Paradise, or right Kingdom of Heaven, wherein the substance of the *Deity* is Manifest, and all whatsoever the Light world containeth: as we have expressed in our Other Books.

The Ninth Chapter.

Further and More Circumstances of this Third Citation.

Highly to be Considered.

1.

Thus ye Children of Men; be here seeing and Not Blinde; Observe what is here manifested to you; it is done not in vain; there is somewhat more behind: *sleep Not*; it is high Time, do but see what the substance of all substances is.

2. This world is generated forth, out of the Eternall; the

* Ground or Foundation of Nature.

* Center of Nature, hath ever been from Eternity; but he hath *Not* been manifest.

+ Sternness and anger or Malice.

3. With this world and with the Devils + fierce wrath, it is come into substance: But yet understand what the Devil is.

4. He is a Spirit of his Legions, out of the Center of Nature;

* Note, th: Devil was Created in the Divine substantiality.

* as one when he was Created in the Divine substantiality.

5. And yet he was to be proved or tryed in the fire, and to set his Imagination into the Love, *but* he set it into the Center, of the wrathfulness, back into the fourth form of the Anguish, and would fain *demineer* in the fire over Gods Meekness, as an Enemy of the Kingdom of Joy: and despised the Love, when he saw, that the fire, gave strength and Might.

6. And

6. And therefore he was Thrust out of the fire of God into the Anguish of the *Darkness*, into the *Center* of the fourth Form: he had no more of the Fire, but the Terrible *Flash*, and that is his right Life.

7. But the will of God: which however, in Angels and Man longeth and *pauzeth* after the Life, which cometh to help the Life, with the

Liberty, viz: with the *Meekness*, that hath left or forsaken him; and so he cannot attain the Light, in Eternity.

Note

8. Altho he can frame or Create no Imagination or longing after it; for Gods will spirit, floweth into him and *quelleth* him in the Anguish Chamber, in the first four forms of Nature; he can not attain the Fifth.

9. And though indeed, he hath all forms of Nature, yet *all is estimations* and Opposite or of Contrary will; for the Holy Spirit hath left him, and now the source or fountain of the Anger or fierce wrath is in him.

10. God, who is ALL, hath opened his fierce wrath, or the *Center* of the Original, in him: so that it also is *Creaturely*; for it hath also longed to manifest it self.

11. And when God once moved himself to the Creation of Angels, then all *became* manifest, whatsoever from Eternity in the Wonders of the wisdom stood *bidden* in the Center, both in Love and Anger.

12. Seeing now we thus know: what we are; and that God *lettesth* us know it; we should now look to it, and generate *some* Good out of us: for we have the Center of the Eternal Nature *in us*.

13. If we make an Angel out of us, then we are *that*.

14. If we make a Devil out of us; then also we are *that*.

15. Here we are in the Making, in the Creating; we stand in the *field*: Gods willing in the Love, standeth in the Center of the Life towards us.

16. God is become Man, and willeth to have us; so also his Anger in the Kingdom of the fierce wrath willeth to have us, the Devil also willeth to have us into his society: and Gods Angels also into theirs: to which soever we are Factor and Trade, thither we go.

17. * If we put our Imagination into the Light of God, and go *with the will* with earnest sincerity into that; then we come into it, and are also with *earnestness* drawn into it. *Note. and desire*

18. Will we then put our willing into the *Glory* of this world, and let the Eternal go; then we have to expect, that we must *with* this worlds fierce wrath, enter into the first Mystery.

B b. 2

19. * Shall

This world stands in the wrath which will be manifest at the Day of judgement when all visible things will be confagated

* Note.

19. Shall we not then have **divine Imagina-**

tion, viz: Faith, in us, then the divine Love will leave us, and

not let us in at her Doors.

20. *Assuredly*, if God break them not open, then we come into Ne-
cessity: if thou bringest Not Gods Spirit along with thee, thou wilt
never more attain it.

21. Therefore, it is Good to Spring and grow forth in this Life: Christ is Become our field; we may *without* any great anguish or trou-

ble attain it; * it is but to do this viz: to **breake our**

Earthly Will. *

22. That is *woeful* for the Old Adam will not, so also the Anger will not; the Devil also will not.

23. Behold! O, Man: thou thy self art thy own Enemy, that which thou holdest to be thy friend, that is thy Enemy: wouldst thou be saved, and see God, then thou must become worst Enemy to thy best friend, viz: to thy outward Life.

24. **Not** that thou shouldest destroy it, but, *its will*, onely: thou must do what thou wilt not, thou must become thy own Enemy, or else thou canst not see God.

25. For, that which thou now holdest for thy friend, is *proceeded* out of the Anguish Chamber: and hath still the Anguish life in it, it hath the Anger source or quality and the Devils sickle long or *Malady* in it.

26. Thou must frame or Create a will in God: thou must frame or Create a will out of thy soul, and with the same *go forth* out of Evil wickedness and Malice, into God; and so thou wilt be introduced into Gods Fire.

27. Understand; the willing-spirit, *that*, will kindle thy soul, and so *then*, reach after the life and spirit of Christ, and thou wilt receive it: which will new Regenerate thee, with a New willing, which will abide with thee.

28. The same, is the *blossome* of thy soul, wherein, the New-Child standeth in the Image of God: so that God giveth Christs flesh and blood, to feed on.

29. And not to the Adamical As, as Babel wonderfully Dreameth: as if the wicked should participate or be made partakers of the Body of Christ! O, No.

30. They

For where there is no will, there is also no Desire.
Not
Earthly Will.
Sinful
man has
free will
And what
he makes
himself
while he
lives
his Earthly
Life
He will be
Eternally

30. They receive the four Elements, and therein, the Anger of God; and therefore * *because they distinguish or discern not the Lords Body,* *1 Cor. 11. 29 which is every where present in Heaven; and becometh fed upon by that soul, which attaineth Heaven.

31. Not, as a sign, as the other Phantasy Dreameth; not Spirit without Substance; but the *substance* of the spirit environed and inclosed with Gods wisdom, Christs Flesh, which filleth the Light-world in every Place: which the Word that became Man brought along with it *into* Mary.

32. That same Substantiality, although indeed, in *Mary*, it became *Opened* in its flesh and bloud, and assumed humane Essence to it self, + *was at that very Time*, while Christ lay in the body or womb of + Feb. 3. 13. *Mary, in Heaven* in the one Element in all Places.

33. It never came at any time, from any Place many Miles off, into *Mary*: No, but the included Center which Adam had shut up in the Anger of God in Death, *that*, the word of the Deity did unshut or unlock; and introduced the divine substantiality, into the virgin-like Center shut up in Death.

34. That was done in the Body or womb of *Mary*, in the limit or Mark of the Covenant; not departing away, also not entering in, but unshutting, in-generating, and in this world Ex-generating.

35. God and Man one Person; Heavenly, and in Death, inclosed substantiality and virginity; one substantiality: *one only Man*, in heaven and in this World.

36. And such must we also be; for the Word which became Man, is stirring in the soul; and standeth in the sound of the Life in all Souls.

37. Now go whither thou wilt, thou hast now the Center of the Deity in thee in the sound and stirring; and also, the Center of the fierce wrath, into which thou goest, and which thou awakenest therein standeth thy Life.

38. Do what thou pleasest, thou art free, and God letteth thee know it: He calleth thee; if thou comest, then thou wilt be his Child; if thou goest into the Anger, then thou wilt also be taken up by *that*.

The

The Tenth Chapter.

Of Gods Expreſs- Reflex Image of Man, viz: of
Gods ſimilitude and Man.

I.

WE cannot in *this* world ſee our ſubſtantiality or New Body, while we are in the Barthy Body: the Outward Man knoweth it not, only the Spirit, which becometh generated, and goeth forth out of the New Man, that knoweth its Body.

*Note.

2. But if we would ſain have the knowledge thereof, and would know whether we are in the New Birth: then we have no better proof or tryal of it; then by or in the ſimilitude of God, which we underſtand, to be, viz: the D. firing, the ſenſe or *Thoughts* and the Mind.

3. Theſe Things contain in them, the Center of the ſpirit, out of which the ſtrong will becometh generated and brought forth; in which, the right true ſimilitude, and the Image of God with Beſt and Bloud, ſtandeth, which the outward man knoweth not.

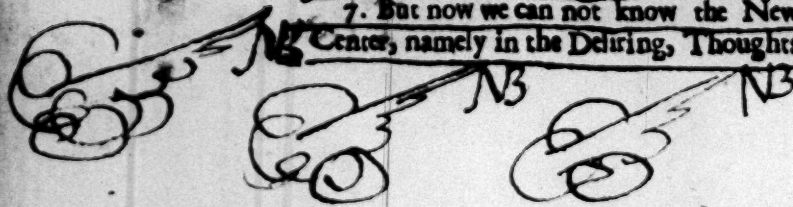
4. For that very Image is not in this world, but it hath another Principle, viz: in the *Angelical* world, and during this Time of the Body ſtandeth in the Myſtery in the ſecreſie or *Arcanum*.

5. As the Gold in the Stone, whereas the Gold hath another Tinture, another Eſſence another Glance and Laſtre or ſhining, and the rudeneſs or drowſineſs of the Stone, cannot comprehend it: and the Gold alſo doth not comprehend the rude drowſineſs of the Stone, and yet the rude drowſineſs, viz: the *Anguiſh* Center, is a Cauſe of the Gold; for the rude drowſineſs is the Mother, and the Sun or Sol is the Father.

6. Thus alſo is our Old Adam and Body, a Cauſe of the New Body; for it is the Mother: out of the Old ſubſtantiality originally ariſeth the new Body, and Gods Spirit in Chriſt is the Father, as the Sun is the Father of the Gold: ſo alſo is Gods heart the Father of the New-Man.

7. But now we can not know the New Man, better then in the Center, namely in the Deſiring, Thoughts and Mind.

8. * When



2. When we find our selves thus,

Note.

viz: that our Desiring standeth totally according to and towards God; that our Thoughts continually run in the will of God, and that the Mind totally giveth it self up in Obedience ~~unto~~ the will of God, and that the Imagination or longing sucketh of Gods power: then we may assuredly know, that the Noble Lilly-Branch is generated, that the Image of God is in substance; that God in the similitude is become Man.

How we may know whether the Noble Lilly-branch, viz: the Body of Gods Image, be Generated in us.

9. There it is necessary that the Noble Image be highly regarded and taken care of, and that the Old Adam with his Lusts have no room or space left him, but that he be continually put to death, that the New Man may Grow, and be great, and become adorned with the Wonders of the wildome.

note

10. But now Reason asketh: How is then the similitude?

11. Behold! God is Spirit, and the Mind, together with the Thoughts and desire is also Spirit. The Mind is the wheel of Nature, the Desire is the Center, viz: the first substance to Nature: the Thoughts are the Essences.

note

Or Branches.

12. For, out of the Essences go the senses or Thoughts; they are and have their Original, out of the King of the desirousness, viz: out of the harsh astringency; for they are the bitterness, and run alwayes into the Mind as an anguish wholly, and seek rest, to try whether they may

note

attain the liberty of God.

13. They are they, which strike up the fire in the Anguish wheel, viz: in the Mind, and in the kindling in the Crack or Terror willingly give up themselves into Death: and thus sink down through the fire-source or quality, into the Liberty, viz: into Gods Arms, and they go forth into the Liberty as a Life out of Death.

14. They are the Root of the New Taste or relish, which penetrate into Gods wildome and wonders; they bring the Desire, out of the Anguish of Death, they fill their Mother the Mind, and give it power from Gods Essence.

15. Thus is the mind, the wheel, or the Right Chamber of the Life, viz: the Souls own House, of which it self is a Part; if the substantiality, understand, the substantiality of the Tincture, be accompanied to it, viz: the Fire-life.

Or dwelling: of the soul.

16. For, out of the Fire-life enisteth the Mind, and the fire-life dwelleth

leth in the Mind: but the Mind is *Nobler* then the Fire; for it is the Mobility of the Fires-life: it maketh the *understanding*.

17. The Thoughts or senses are the Mind's *servants*, and are the subtlest Messengers; they go into God, and again out of God into necessity.

18. And wherein-soever they *kindle* themselves either in God, or in Necessity, viz: in falshood or wickedness, that they bring home to the Mind.

19. Therefore must the Noble Mind *often* be Lord over the Evil or wickedness, and stifle it, in its Anguish, when the Thoughts have entertained or loaden in, false or evil

**Imaginations in-
to the Desire.**

20. Thus understand it lastly in *this Manner*: God is himself *ALL* and in *ALL*.

21. But he goeth forth out of the fierce wrath, and findeth the Light-and power-world in himself: he himself maketh them, so that the fierce wrath with all forms are *only* a Cause, of the Life, and a finding of himself in Great Wonders.

22. He is the Ground or Byls and Abyls; the **Liberty** and also the Nature, in Light and Darknes.

23. And *Man* also is *IT all*, if he do but so seek and find himself as God doth.

24. Our whole Writing and Teaching, aime:h at this, how we must seek make and lastly *find* our selves; how we must generate or bring forth; that we may be *ONE* spirit with God; that God may be in *US*, and we in God; that Gods Love-spirit in us, may be the willing and the Doing.

25. And that we, withdraw from the Anguish source or Quality, that we may introduce our selves into the true *similitude* in Three worlds, that each of them may stand in their Order, and that the *Light*-world in us, may be *LORD*, that, *that* may lead the Dominion.

26. That so, the Anguish world may abide hidden in the *Light*-world, as it doth also in God, and so be *only* a Cause of the Life and of Gods wonders.

27. Else
And that will kindle thy soul
with desires after the life and spirit
of Christ which will regenerate thee
with a desire of Eternal Life

that the
mind
and thought
and where in
they kindle
themselves
in the
desire in
good or evil
by opening
the center
of the will
spirit in
the inward
chamber of
sin and
earthly things
or from mind
willing spirit
to go out
of it into
the love
and mercy
of God in
Jesus Christ
with desires
of Christ
with a desire of Eternal Life

27. Else, if we attain not the Light-world; then is the Anguish-world *in* us, the upper Dominion, and so we live Eternally in an Enimicitious source or Quality.

28. And this *strife* lasteth so long as the Earthly Life endureth; and then it goeth into the Eternal *Escher*, either into Light or into Darkness; whence there is no release more, and therefore Gods Spirit warneth us, and teacheth us the right way. А М В Н.

Conclusion.

29. Thus Reader who lovest God; Know, that a *Man* is the true similitude of God, which God highly loveth, and manifesteth himself in this similitude; as in his *own*: God is in Man the Midlemost.

30. But he dwelleth onely in himself; and if it be so that the spirit of Man, become ONE spirit with HIM, *then* he manifesteth himself in the humanity, viz: in the Mind, Thoughts and Desirings so that the Mind *feeletb* him.

31. Else in this world he is very much too *subtile* to be beheld by us, onely the Thoughts *behold* him in the Spirit, understand in the willing-spirit; for the will lendeth the Thoughts into God, and God giveth himself *into* the Thoughts.

32. And *then* the Thoughts bring the Power of God to the will: and the will receiveth them with Joy, but with *Trembling*.

33. For it acknowledgeth it self unworthy, seeing it proceedeth out of a rough Lodging, viz: out of a wavering Mind; and therefore it receiveth the Power in the *sinking* down before God.

34. Thus out of its Triumph cometh a soft gentle Meekness to be: that is Gods *true* substance, and it apprehendeth that very Substance.

35. And that conceived or apprehended substance, is in the willing, the heavenly Body, and is called the True and Right Faith; which the will hath received in the power of God; the same sincketh or demerseth it self into the Mind, and *dwelleth* in the fire of the Soul.

36. Thus the Image of God is entire or total; and God seeth or findeth himself in such a similitude.

37. And we should not at all think or Conceive of God that he is a strange substance or forrein Thing, to the wicked indeed he is a

Strange substance: for the wicked apprehendeth him not.

38. God is in him indeed, but not Manifest, in the willing and minde of the wicked and ungodly; it is onely his fierce wrath that is manifest in him, he cannot reach or attain the Light.

39. It is in him, but it is not profitable to him, his Essence conceiveth or apprehendeth not it; it sheweth it self before him; and is onely his pain source or Torment; and he doth but hate it and is an Enemy to it, as the Devil is an Enemy to the Sun; and also to the light of God.

40. He would be better at Ease, if he could be Eternally in the Dark; and knew that God were farre from him, and then he would find no shame or reproach in him.

41. But if he knew, that God is so neer him, and he cannot apprehend him, that would be his greatest plague, so that he would hate himself, and it would make him an Eternal contrary will, opposire Anguish and despair, in that he knoweth, that he cannot attain Gods favour or gracious Countenance.

42. His own falshood or wickedness plagueth him, but he can create or procure no Comfort, that he might come to Grace, for he toucheth not God, but onely the Center in the Anguish in the fierce wrath.

43. He abideth in Death, and in the Dying source or Torment, and cannot break through; for there cometh nothing to help him, of which he can lay hold, whereby he might Ground or found himself in the Kingdom of God.

44. When he hath lead a Thousand years in the Abyss in the Deep, yet then he would be without God in the Darknes, and YET God is in him, but helpeth him not; also he knoweth him not, onely he knoweth of him and onely feeleth his fierce wrath.

45. Under^d and that thus: just as a fire is in a Stone, and the Stone knoweth it not, it feeleth it not, onely, the fierce wrathfull cause * to or of the fire, which holdeth the harsh astringent Stone, Captive in a Body; it feeleth that.

46. Thus, the Devil also feeleth onely the Cause of the Light, that very cause, is the fierce wrathful Center: and holdeth him captive, and that he hateth and cannot endure it: and yet he hath nothing else that would be better for him.

47. Thus

47. Thus he is nothing but a fierce wrathful vehement eager Malignity or Malice, a Dying source or Torment, and yet is no Dying, but a deadly loathsome poyson, a hunger and thirst; but no refreshment.

48. * All that is evil base envious, * Note.

harsh astringent and bitter; whatsoever fleeth away from the humili- *What is the Devils riding Horse.*
y, as he hath done, that is his strength and his odious desire.

49. Whatsoever *hateth* and is an Enemy to God, and flyeth from, or Curseth God, that is serviceable to him, whatsoever turneth or per- *To be consider- ed, by Lyars Blasphemers and Boasters.*
verteth the Truth into Lyes, that is his will upon which he
rideth; and wherein he voluntarily dwelleth.

50. Thus also is the wicked and ungodly Man; when he looseth God, then he is in the Anguish source or torment, and hath the Devils will.

51. But know this: God hath in the humane soul, broken and destroyed the hardness of Death; and is Entered into the limit aim or Mark of the Covenant wherein death becometh broke open: he hath broke open the limit or Mark in the Center of the soul, and set his light towards Mans light of Life.

52. The Light is afforded him, so long as he liveth in the virtue and power of the Sun; *will he* Convert, and enter into Gods Light, he will be accepted: No Election or Predestination is *concluded* upon him.

53. But when he looseth the Suns Life, and hath also Nothing of Gods Life, then all is out and *lost* with him, then he *is* and remaineth a Devil.

54. But God knoweth those that are his: he knoweth who will turn and convert to him, upon those goeth the Election of which the Scripture Speaketh; and upon those which will not, goeth the Reprobation or hardening, or the withdrawing of Light.

55. Man hath undeniably both Centers in him, and so then if he will be a Devill, Shall God then cast the Pearl in the way of the Devil; Shall hee shed forth his Spirit into the ungodly or wicked willing.

56. Indeed, out of Mans willing must Gods Spirit become Ge-

nerated, it must it selfe *become* God in the willing Spirit, or else he attaineth not divine substantiality, viz: the *wisdom*.

57. Therefore Mind and Consider your selves dear Children, and go in at the right *Door*: It is not called onely Forgiveness: but being generated or Born a *new*: and then is the right Forgiveness; that is, *Sinne* is then a *Husk* or Shell the New Man groweth out of it, and casteth the husk away, and that is called Gods forgiveness.

58 God forgiveth the Evil away from the New Man: he *giveth* it away from him: it becometh *not* put away from the Body; but the sinne becometh given into the CENTER, for fuel or wood for the fire, and must thus be a cause of the fires Principle, out of which the Light shineth.

59. It must serve the Holy Man for the Best, as Saint Paul saith,
* Rom. 8. 28. * *All things must serve for the Best to them that Love God, even Sinne.*

† Rom. 6. 1. 2. 60. † *What say we then? Shall we then sinne? that our Salvation may become generated? that be farre off: How shall I will to enter againe into that to which I have dyed? Shall I go out of the Light into Darknes?*

61. But thus it must be, that the Saints of God may loose *Nothing*; therefore it must *all* serve them: that which to Sinners is a Sting
* 2 Cor. 2. 15. * *unto Death*, that is to the Saints a Might and Power *unto Life*.
16.

62 Then saith outward Reason: surely *I must sinne*, that my salvation may be great.

63. But we know, that whosoever goeth forth out of the Light, he goeth *into* the Darknes: let him look to it that he **abide**

not in the Darknes; for he sinneth *purposely* Rubbornly or obstinately, in or against the Holy Spirit: † *Erre not; God will not be Mocked* nor slighted.

† Gal. 6. 7.

64. Of his Love, we are after our Fall become righteous again, through *his* Entrance into our Flesh.

65. But he that entereth *purposely* or obstinately into Sinne, he despiseth and Contemneth the becoming Man or Incarnation of Christ: and taketh a heavy burden upon or into himself: he should do *well* to look to it; he will *more hardly* be able to go again out of the purposed sinne: then one, to whom the way of God is not yet Manifested.

* 66. There-

66. Therefore it is Good to shun,
and to flee from **Evil**, to turn his Eye from falshood and wicked-
ness, that the Senses or *Thoughts may not* enter into that which is
false or wicked: and bring that afterwards to the Heart, whence Lust
doth exist, so that the Desire Imagineth, and bringeth it in-
to the Mind, whence the Noble **Image** *becometh* destroyed, and
an Abomination in the presence
of God.

67. Wee would have the Reader and Hearer that loveth God,
faithfully *warned* from ovr Gifts and Deep knowledge: and we have
very earnestly and faithfully presented you *the way* of the Truth, and
of the Light; and we admonish you all Christianly, to Consider of
it and to read it diligently: It hath its fruit in it self.

Hallelujah.

Amen.

The Third Part.

The third Part of the Book of the Incarnation,
is concerning
The

TREE

of the

Christian Faith.

A
*True Instruction, how Man may be ONE Spirit with God:
and what he must do, that he may work the works of God: wherein
the whole Christian Doctrine and Faith is briefly comprised.*

ALSO
What Faith, and Doctrine is.
*An open Gate of the great secret Arcanum of God, out of the
divine Magia through the Three Principles of the Divine
Being or Substance*

Written
Anno 1620. in the Moneth of May. In High Dutch.
By

Jacob Behme

THE
Teutonick Philosopher,

LONDON, Printed by J. M. for Lodowick Lloyd, at the Castle in
Coruhil, 1659.

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THE GULF OF MEXICO

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The First Chapter.

What Faith and Believing is.

I.

CHrist saith, * *Seek first the Kingdom of God and the Righteousness thereof, and so shall all other things be added unto you.* * Mat. 6. 33.

2. Also, † *My Father will give the Holy Spirit to them that pray unto him for it : || when that cometh, that will lead you into all Truth : * that will intimate to you all whatsoever I have said to you.* † Luke 11. 13. || Joh. 16. 13. * Joh. 14. 26.

3. † *For, it will receive of Mine and make it known to you : || that will give you a Mouth and wisdom what ye shall speak.* † Joh. 16. 14. 15. || Mat. 10. 19.

4. And Saint Paul saith : * *We know not what we should pray or speak, but the Spirit of God, helpeth us mightily according to that which is pleasing to God.* * Rom. 8. 26.

5. And so now **Faith**, is not an Historical knowledge, for a Man to Make *Articles* of it, and to depend onely on them, and to force his mind into the *works* of his Reason; but Faith is * **ONE** Spirit with God : for the *Holy Spirit* moveth in the Spirit of Faith.

6. True Faith, is the *Might* of God, **ONE** Spirit with God ; it worketh in God and with God.

7. It is *free*, and bound to no *Articles*, but onely to the right and true **Love**; wherein it fetcheth the *breath* of its Lifes power and strength; and lyeth not in humane *Arbitrium* Opinion or Conjecture.

8. For, as God is free from all inclination or deviation, so that he doth what he will ; and need give no accompt for it, so also is the True **Faith** free in the Spirit of God ; it hath no more but one Inclination, viz: into the Love and *Mercy* of God, viz: that it cast its willing into Gods willing; and to go out from the Syderial and Elementary Reason.

9. It Seekth not it self in the Reason of the *Flesh*; but in Gods Love; and so if it thus findeth it self, then it findeth it self in God, and co-work-

* Or a Spirit
one with or in
God.

III. Part. *What Faith and Beliving is:* Chap. 1.

worketh with God, *not* as to Reason what that will, but in God,
what Gods spirit will.

* *Phil. 2. 13.*

10. For, it prizeth or Esteemeth *not* the Earthly Life, that it may live in God, and that Gods spirit in it may be * *the Willing and the Doing*; it giveth up it selfe in humility into Gods willing, and sincketh through Reason into Death, and yet *springeth* with Gods Spirit into the Life of God. It is as it were *not*; and yet is in God, in All.

* *Or Adorning*

11. It is a Crown and * *Ornament* of the Deity; a Wonder in the Divine *Magia*: it maketh where Nothing is, and taketh where nothing is made: it worketh and none seeth its Substance.

† *Or raiseth.*

12. It † *lifteth* up it self aloft, and yet needs no climbing up: it is very *Mighty*, and yet is the most *lowly* humility of all, it hath all, and yet comprehendeth nothing more then **Meeknesse;**

* *Bohett.*

and so *it is free* from all * *Evil*.

13. And hath no Law, for the fierce wrath of Nature toucheth it not: it subsisteth in Eternity; for it is comprehended in *No* Ground, it is included or Bolted up in Nothing.

14. As the *Abyss* of Eternity is Free, and Resteth in Nothing, but onely in it self, where there is an *Eternal Meeknesse*; so also, is, the right true Faith in the *Abyss*.

15. It is in it self, the substance: it liveth, and yet seeketh *not* its own Life, but it seeketh the Life of the *Eternal still Rest*: It goeth forth out of its own lifes Spirit, and *possesseth* it self.

16. Thus, it is free from the source or Torment, and dwelleth thus in the *Eternal Liberty* in God.

17. It is with, or as to, the *Eternal Liberty*, as a *Nothing*; and yet is in *All*: **All cometh to it;** which God and the Eternity is and can *possibly* do: it is apprehended by Nothing, and yet is a fair Inhabiting delight in the Great might or Potency of God.

18. It is in Substance, and yet is or *becometh* apprehended by no substance: It is a Play-fellow Companioness and Copsmate of the divine Virgin of the wisdom of God: In that, stand the Great wonders of God; and yet is *free* from All.

* *Sophia.*

19. As

19. As the Light is free from the Fire, and yet is continually generated from the Fire, and yet the fire source or Torment cannot apprehend or stirre it: In like manner, I present to your understanding, that *thus*, Faith becometh generated out of the Lifes Spirit, viz: out of a Continuall burning Fire, and *shineth* in that same fire, and filleth the lifes fire, and yet is never apprehended.

20. But if it becometh apprehended, then is *it self* entered into Reason as into a Prison, and is no more in God, in its liberty, but is entered into the source quality or Torment.

21. It Plagueth it selfe, and yet *there* it may well be free; in the Reason it worketh the wonders in the *Fire of Nature*, and in the liberty it worketh the wonders of *God*.

The Second Chapter.

Of Faiths Original: and why Faith and Doubting dwell together.

^{I.}
N Ow seeing Faith is ONE Spirit with God; therefore we are to consider of its Original; For we may not say, that it is a Figure or Image of Reason, * but it is Gods Image, Gods similitude, an *Eternal Figure*.

Faith is Gods Image, viz: the desiring seeing and Mind.

2. And yet may destroy or Corrupt it self in the time of the Body, or *transmute* and alter or change it selfe into the Anguish-source.

3. For in its own substance in the Original, it is merely a *willing*, and that willing is a *Seed*, and that must the fire-spirit, viz: the Soul, sow into the Liberty of God.

4. And so a Tree groweth out of that seed, of which the soul feedeth, and *allayeth* or meeketh its fire-Life: so that it becometh powerful, and giveth its virtue to the root of this Tree, whence the Tree groweth in the Spirit of God even into the wonders of the *Majesty* of God, and springeth in the Paradise of God.

5. And although it be so; that thus we are as it were dumb or Mute

III. Part. *Why Faith and Doubting dwell together.* Chap. 2.
and may *notwell* be understood; for Reason will needs comprehend
and see all presently; yet we will set it down very clearly to the Light:
why Faith and Doubting are together: And as it were bound with a

Chain, so that there is a **vehement strife** in Man,
all the Time, while he is a Guest in *this Tabernacle* of the *Earthly*
Life.

* 2 Cor. 5. 1.

6. Unless, he so very eagerly sinck down in himself, that he can in-
troduce the Lifes fire into the *Liberty* of God, and so he is in the life
of Reason, as Dead, and though he liveth, *† he liveth to God.*

† Rom. 6. 10.

7. Which is indeed a highly precious life of a Man, and is rarely
or-fellom found in any, for it is *like* the first Image, which God Crea-
ted.

* Note.

8. Although the Mortal hangeth to it, yee it is *as it were* Dead,
as if a Dead Image hung to him, into which corruption *belongeth*,
wherein the true Man liveth *not*.

9. For, the Right life standeth *converted*, and is in another world, in
an other Principle, and liveth in another source or Quality.

10. Understand us now therefore in *this* manner: ye see and know
the Original of the Humane Life, how *that* existeth in the Mothers
Womb or Body; and ye see moreover *wherein* it qualifieth or opera-
teth, and moveth it selfe, viz: chiefly in Four Forms; as, in Fire, Air,
water, and Earth or Flesh.

11. And though clearly it thus standeth therein, yet it is in this *no*
more then a Beastial Life, For its *Reason* cometh to it from the Con-
stellations, and findeth, that the *Sun* and the *Constellation* maketh a
Tincture in the four Elements, *whence* the Reason and qualification or
working cometh, also pleasure and displeasure.

12. But it is *not* by farre yet, the right humane Life: for this
**Reason seeketh no higher, but on-
ly it self in its wonders.**

13. Yet there is in Man a Desire and a great Longing or panting af-
ter a higher better and *Eternal* Life, wherein there is no such source
quality or Torment.

14. And though it be clear that Reason apprehendeth it not, nor
seeth it not, yet a *Mystery* lyeth in *Reason*, which there tasteth and
knoweth it, whence the seeking existeth.

15. Whereby we know that the same Mystery, is *together* implanted
in the first Creation, and is *Mans own*, and thus find, that it standeth
in a desiring or Longing, viz: in a Magick seeking.

16. Further

16. Further we find, that, with that Mystery, we are in a *strange* Lodging for our House: that, the same Mystery standeth not in the spirit of this World: for *that* apprehendeth it not, also findeth it not, whereby then we know the heavy fall of Adam.

17. For, we find that Mystery in the willing of the *Mind first*; that it is a secret fountain Spring, which openeth it self in another Principle.

18. *Secondly*, we understand also, that, that Mystery standeth *hidden* in the fire in the Anguish source or quality; and openeth it self, through the *Anguish* of the willing.

19. And then *Thirdly* we find, how that same Mystery *is* held captive by the spirit of this world.

20. And as the *Outward* lifes Reason hath Might or ability, to enter thereinto, and to destroy it, so that, that mystery cometh not to the Light, in that it covereth the same, so that the *Genetrix* cannot generate; and so *abideth* as a Mystery hidden.

* Note.

21. And so then when the Body breaketh, then the willing hath nothing *More* which can open the Mystery: and thereupon the *fire* or Souls spirit abideth in the Darkness; and the Mystery standeth *Eternally* hidden in it, as in another Principle.

22. Thus we know that Mystery to be ** Gods Kingdom*, which standeth hidden in the soul, which giveth a *longing* pleasure and desire,

* Note.

so that it *Imagineth* in that Mystery.

23. Where then it becometh impregnated magically in *that* Mystery out of which the willing *existeth* to it, to go forth out of the Fire-life into the Mystery of God.

24. And so now if it listeth up the willing, and casteth it from it into the Mystery, then the willing becometh Impregnated in the Mystery.

25. For, it is longing and attaineth or cometh to be the *Body* of the Mystery, viz: the substance of the Mystery, which is Gods substance, which is ** Incomprehensible* to Nature; Thus the willing draweth Gods similitude or Image on to it self.

* Note.

26. So now when the willing is generated out of the Souls Fire, then it standeth indeed also with its *Root* in the soul, and so between the willing and the soul there is no parting or renting: but the willing thus becometh *ONE* spirit in or with God, and becometh the souls Garment, so that the soul in the willing becometh *hidden* in God.

27. So that though it dwelleth in the Body, yet nevertheless it is with its *willing* environed and hidden in God; and is thus in the

willing, which is the right earnest Faith, a *Child of God*; and dwelleth in another world.

28. This now is not so to be understood, like a Historical willing, whereby Reason knoweth, that there is in it self a desire after God, and yet holdeth or retaineth that very desire captive, in Evil or wickedness, so that the willing cannot go out from the soul, and enter into the Life or Mystery of God, but *maketh* Opinions, and setteth the willing in the Conjectures.

29. Wherein then it cannot reach the Mystery, and so abideth in the Conjecture, or indeed *altogether* hidden in the soule, in which it is directed and pointed or put off to a Future thing, whereby Reason holdeth the will Captive in the Longing or lust of the Flesh in the Syderial *Magia*, and continually saith; *so, Morrow* thou wilt go forth and seek the Mystery of God.

* Note.

Thou must
through Christ
in thee deny thy
self. For

30. Verily, there is no own or * *self ability* of finding it: This Opinion deceiveth it self; so also the *Liberty* is in no Conjecture or Opinion, where the will may Enter in and behold God, that Reason need to Image or Contrive to make or to do somewhat, and so *therewith* to be pleasing to God.

31. For there is no righter way then onely to go with the willing out from Reason, and not will to seek it self, but Gods Love, to cast it self

wholly into Gods willing, and to let *all* lye, which Reason casteth in the way.

32. And though there were great finnes and forepast Lusts, into which the Body was Entered; onely to go *above* them with the will, and Esteem Gods Love greater *†* then the sordid *Pleasure of finnes*.

33. For God is not an acceptor of finnes, but an acceptor of the Obedient free willing, he letteth not sinne into himself.

34. But a humble lowly willing, which goeth forth out of the house of Sinnes, and willetth finnes No more, but sincketh it self out from Reason into its Love, as an Obedient humble Child, that he accepteth for it is pure.

35. But so long as it sticketh in the Opinion and Conjecture, it is surrounded with the Opinion, and is not free.

36. But now seeing then God is free in himself from the Evil or wickedness, so must the willing also be free, and then it is Gods similitude Image and propriety: for, * *What comes to him* into his Liberty, he will not cast that away, as Christ Teacheth us.

Regeneratio
Faith
when we
forsake all
sin & earth
in scripture
saith
And this will
be pure
will eternally
Endure
Feb. 6. 37.

The Third Chapter.

Whence, Good and Evil, Love and Anger, Life and Death, Joy and Sorrow, Cometh: and how the VVonders of Nature appear in the Free will of God; And yet the Liberty of God mingletb not it self with the Wonders of Nature.

I.

ANd understand us further in *this* Manner: We apprehend and have it sufficiently made known to us even in the *Holy Scripture*, as also in the *light* of Nature and in *All* and *Every*

thing or Substance; that from the **Eternal Substance** all *proceedeth*, both Good and Evil, Love and Anger, Life and Death, Joy and Sorrow.

2. Yet we *cannot* say, that therefore Evil and Death Cometh from God; for * *in God is no Evil*, also no Death, and in Eternity no Evil goeth into Him.

* Note.

3. The fierce wrath onely *proceedeth* out of the *fire* of Nature, where the life standeth as in a *Magia*, where one form desireth and awakeneth the other, whence the Essences of Multiplicity Exist; out of which the wonders become generated; in which the Eternity manifesteth or revealeth it selfe in *Similitudes*.

4. And yet we must say that in Gods willing, there is a desiring, which there causeth the *Magia*, out of which the Multiplicity existeth.

5. And yet the Multiplicity is not Gods willing it *selfe*: which is free from all substance: but in the Seeking or *longing* of the willing, Nature generateth it self with all forms, where then all originally ariseeth out of the Desiring, as viz: out of the *Eternal Magia*.

6. And we are further to know, that all whatsoever there *ariseeth* Life (which Imagineth into the seeking or Longing, and *seeketh* its will

will into Nature), that it is the Child of Nature, and **ONE**
life with Nature.

7. But whatsoever with its willing, *goeth forth* out of the seeking or longing of Nature, into the free willing of God, that becometh accepted and known in that free willing, and is **ONE** spirit in, *or with* GOD.

* Note.

8. And though it be Nature : as also Nature hath Ever from Eternity generated it selfe in Gods willing, yet its Spirit-life is without or beyond Nature in the free willing, * and so the wonders stand manifested in God, and yet are not God himself.

9. And if the souls will-spirit goeth forth from the Reason of Nature into the free-willing of God, then is the willing-spirit *Gods child*, and the Nature-spirit *Gods wonder*; and the Creature, standeth inturned into it selfe, as God himself.

10. For, the Sydereall or Reason-spirit, seeketh in its *Magia*, in it selfe, in its Center, the Wonders of Eternity : To which End, God hath created the soul, in the Body of the outward Nature, though indeed it be onely apprehended in the Inward.

11. And the willing-spirit goeth into the liberty of God, where then the Holy Spirit bringeth it into the Free *divine* Mystery, so that the Deity standeth manifest in the willing-spirit, and in the Reason Spirit standeth the *Magia* of Nature, with its wonders, Manifest.

12. So then seeing the soul is the Center, where the right willing-spirit towards the liberty of God, goeth forth into the liberty of God, viz: into the *Divine* Mystery, yet it hath the Sydereall Spirit for a Band.

13. And if it *cometh* that so that it worketh not Evil, may introduce, the Sydereall Wonders, which in the Elementary Looking-Glass became made or brought to a Substance, and bring them before the Majesty of God into the free willing of God: that so the wonders may shine or appear in the *divine* Liberty, as a similitude of Gods willing.

14. Not so to understand : that the liberty of God *mixeth* with the Nature-wonders and with the similitude, so that they be One ; NO.

15. God abideth Eternally Free ; he dwelleth in the wonders as the Soul in the Body ; and so little as the Body apprehendeth the soul, or the

the fire, the Light; so little also doth Nature, the Deity.

16. And yet is ONE substance, and hath from Eternity parted it self into two substances, viz: the Fire and the Light.

17. Where in the Fire we understand the source or quality of Nature; and in the Light, the Mystery the Spirit of the Life without source or quality, although the Fire also is a Mystery.

18. Thus, understand us, it hath one and the same form or manner in Man. The Soul is the Fire of the true humane life; that, God out of the Eternal Nature in Adam breathed or blew up by or with his spirit, as viz: out of the Center of God.

19. And the Spirit that became generated out of the souls fire, which Gods spirit formed to its Image; that, HATH the divine Mystery, out of which the willing towards the Love of God, becometh Generated, out of which the Divine *Magia* or seeking, Existeth; that, the willing spirit of God, desireth.

20. And so now if it Lift up it self, that is, go forth out of the hidden Mystery into the liberty of God, then it is a *branch* bud or sprout in Gods Kingdom: Sprouted out of Gods Mystery, and woe keth in Gods willing, and *Continually* openeth the Wonders of Gods wisdom.

21. NOT in that form or Manner, as if in God *somewhat* New were become Generated, that had *not* been from Eternity in Gods wisdom, which hath no Ground or bottom nor Number.

22. Onely in the souls Spirit in it self the Endless or Infinite Mystery becometh Manifest to Gods honour and deeds of Wonder: and to the Eternal Joy of it self, understand of the *Creatures* self.

23. Now seeing the Earthly perished seeking or longing mixeth it self together with the Starry source or quality, and that the soul in the heavy Fall of Adam, hath with its willing *imagined* into the Starry seeking or longing, as also into the Earthly, and introduced, the strange *Magia* into it self; therefore is the willing become broken or Corrupted, and the divine Image become destroyed.

24. And the Heavenly divine Image of Man became Earthly, so that the right willing standeth as it were *reversed* or turned about, as viz:

in the spirit of this world, viz: in *Reason*, which is generated out of the Constellation.

25. Now therefore it is necessary for the right Image of God, which is thus destroyed and become Earthly; that it become *born againe* a new. * Feb. 3. 3.97.

26. And there would be no Remedy or Council found, to help this Image;

Image; if the word out of the Center of God, viz: Gods own Life, *should not* become Man, and new Regenerate the pure soul again in it self, whose Image was now *perished*: and there the right Image, become *helped* again, else it would *Eternally* have been bereaved or deprived of the liberty and Majesty of God.

27. And so now seeing *all* souls are proceeded out of *ONE*, they are all **THEREFORE** generated out of the perished or Corrupted Root.

* Or one. 28. But seeing the New regenerated Life in Christ is come again into * a soul: therefore it is necessary, that we *all* cast our willing into

the Regeneration of Christ: for in Christ we are with our souls, become Generated in God again, and have in Christ attained the Image again.

29. For our Mystery in the soul stood after the Fall onely and barely in the *Magia* of Nature, which in its *Center*, is a Fire, and the Image was turned out of the liberty of God into the outward *Magia*, viz: into the outward Principle.

30. So now when that breaketh or Corrupteth in the Substance; then the poor perished Image of the Soul, standeth as a *forlorn lost child*, where in its own Center it *can* awaken or stirre up *Nothing*, but onely the fierce wrathful fire-source or quality: for it is gone out of the word of God, viz: out of Gods Mystery, into a *Corruptible* Looking-Glass, viz: into the spirit of this world; which is inceptive and finite, or hath a beginning and End.

31. And therefore also the souls Body is *wholly* become Earthly, and is fallen home to Corruptibility and to Death.

32. Therefore it is necessary for us: (being God hath out of Grace turned his *Love* to us, and hath turned in our soul, in Christ, into himself again into the Liberty, and made the divine Mystery stirring in the Image, so that the Image *can* dwell again in God, viz: in the *Paradiscal Wonders*) that we break off our willing from the *outward Center*, viz: from the transitory Life, and introduce it into the *free* willing of God.

33. And to that Now belongeth, **not** a History onely, or

knowledge; for one to say. **I Believe**, that is, I *know* it, or

desire it, and yet abide with the willing in the outward Principle, viz: stand in the outward seeking or Longing: No!

34. The thing is this, * *Ye must become born anew, through the water and Holy Spirit: Else ye will not see the Kingdom of God.* * Joh. 3. 3. 5. 7.

35. It must be sincere or Earnest: the Reasons willing, must become broken; it must be a living motion of the willing, which breaketh quite through Reason, and which *striveth* or fighteth against Reason.

36. And though that indeed be *not possible* for the soul, since it is become so very perished or Corrupted; yet there is no better Council or remedy for it, then that it should make it selfe with all its reason and thoughts, as it were *dead*, and incline and unite it selfe meerly

and only into Gods *Mercy*, and give it selfe up thereinto; that there be no *other* Room left for Reason, but that it must be compelled and Subdued.

37. And if the willing do thus strike down Reason, then it is as it were dead, and yet there liveth, but it becometh the right willings servant, and yet there *without that*, will be Lord.

38. For Gods willing must become Lord over Reason; if Reason would make or do any thing vertuous, which subsisteth before God.

39. For nothing *subsisteth* before God unless it be generated in Gods willing.

40. But if the willing turneth it self into God; *then* the willings spirit becometh Gods child.

41. Then also do subsist before God, the * Wonders, which have been made or wrought by or *with* the *Reason-spirit*; * *Or Works.* for they have been made in Gods willing, and have become put out of the inceptive and set in the Eternal.

42. And though indeed we cannot say, that our *work* or Doings; or that which we have made, abideth Eternally; yet the *shadow* or Image of the same abideth; and though they truly and really abide in the substance, yet but in the Mystery, viz: in the *Divine*

Magia, before the wisdom of God.

43. Where onely the outward principle thereof breaketh or Corrupteth, viz: the outward *Dominion* in the four Elements.

44. And there yet the Four will become set again into the *One*; where then all Colours and forms or *varieties* of the four, will become *known*, with *ALL WHATSOEVER* is become generated therein.

45. Therefore then a final day of separation is appointed by God,
 * 1 Cor. 3. 13. wherein * *all shall be proved or Tryed through the Fire*, what is generated in the willing of God, or, not; where Each Principle will reap its own.

46. And there *Much* of Many Mens works will abide in the fire, because they were not become generated in Gods willing; for Nothing *impure*, goeth into God.

47. But whatsoever is generated out of another *Magia*, that is not Pure, of which we have the Earth for an Example, which is perished.

48. Dost thou ask; Why? Answer. The Devil with his Legions, late, in his Creation, where really he was Created an Angel; in the Sulphur, or in the CENTER of Nature, † out of which the Earth afterwards became Created; he hath awakened or stirred up the fierce wrath in Nature.

† Note, out of what the Earth is Created.

49. So that the Earth hath an Evil *impure* seeking or Longing; although it is become shut up in Death, and reserved for * *Purification*.

* Or Justification.

50. Where it shall be proved in the Eternal Fire, and come again, into whatsoever it was before the Creation, viz: into the Eternal *Magia* of the Eternal Nature.

The

The Fourth Chapter.

How a Man must Live, that he may attain the Liberty of God: and how the Image of God becometh destroyed. Also of the state of the wicked, after the Dying of the Body.

I.

NOW then seeing *all* is included and shut up in Gods willing; whatsoever is become generated in Nature: therefore thus we understand, that Nothing can enter into Gods willing; unless it *become generated* or Made in Gods willing: and so we understand Clearly, that it is necessary for us, that we with all our Reason and Thoughts give up our selves into Gods willing.

2. And so * *labour with the Hands* in the world, and seek and make * *Ephe. 4. 12.* food for the Belly, and yet not at all set our willing thereinto, so as to accompt *any earthly thing* our Treasure.

3. For, † *where our willing and Heart is,* *there is also our Treasure:* Is our willing in Gods willing? then we † *Mat. 6. 21.* have the Great Mystery of God, out of which *this* world, as a similitude hath been generated, and so have both, viz: the Eternal, and the Corruptible; and yet more; we bring the wonders of our works, into the *Eternal* Mystery: for they hang or cleave to the willing-spirit.

4. But if we turn away our willing from the Eternal into the Earthly Mystery; and accompt Money our Treasure, and the Beauty of the Body for our Lustre, and honour or authority and power of our Best Jewel; *then* our willing is captivated in the same; and so now hangeth only to the Looking-Glass, and attaineth ~~not~~ the liberty of God.

5. For, the Looking-Glass, viz: the outward Kingdom shall be tryed through Fire, and the fierce wrath shall be severed from the Pure, where then the fierce wrath will be an * *Eternal Burn- * I (ai. 33. 14.* ing.

6. Now if Reason *introduceth* the soulish Minde, with the willing spirit of the soul, in which the Image of God, and the right true Man

E c a

standeth

III. P. How a Man Should Live. Of the future state of the wicked. C. A standeth, into the outward Looking-Glass, viz: into an *Hypocritical* seeking or Longing; then indeed is the Image and right true Man captivated therewith, and infected with the outward *Magia*, viz: with the seeking or longing thereof.

7. Where then the Image putteth on the outward substantiality, not only as a Garment, but it is an *infection* and totall mixture.

8. Though indeed the soulish-fire, mixeth not it self with the outward Kingdom; yet the souls willing-Spirit, which is *Magical*, mixeth

it self, and so the Image of God becometh destroyed; and altered into an **Earthly**, where then the souls fire-life remaineth rough, and hath in the willing-Spirit, an Earthly Image.

9. So now if the body breaketh and dyeth, then the soul retaineth its Image, viz: its willing-Spirit: and now is *departed* away from the Bodies Image; for in the dying is a Severing alunder, and then the Image *appeareth* with and in those things, which it hath received into it self wherewith it is become infected; and that source or quality it hath in it self.

10. What it hath loved here, that hath been its Treasure, whereinto the willing-Spirit hath entered, and according to *that* also the soulish Image *figureth* it self.

11. Hath any turned his heart and Mind into Pride state and Courteliness, in the time of his life: then that very source or quality continually *springeth* in the souls fire into the Image; and flyeth forth over the Love and Meekness, viz: forth over Gods liberty, and can not possess nor apprehend the liberty.

12. But it floweth up thus in it self in such an anguish source or quality, and *figureth* the willing-Spirit continually according to the Earthly Things; into which its willing hath Entered, and glistereth thus therewith in the souls Fire, and continually *climeth* up in Pride and state, and will needs go forth in the fire over Gods Meekness.

13. For it can Frame or Create no other willing, for it **CANNOT** enter into the liberty of God, into the *Holy Mystery*; where it might create or procure another willing; It liveth onely and barely in it self.

14. It hath Nothing, and can also attain Nothing but onely, that which in the outward Life it hath comprehended or *Conceived* in it self.

15. And

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15. And thus it goeth also with a Covetous Person, who hath in his willing-spirit and Image, the Magick Covetous seeking or longing, who willet *alwaies* to have much, and figureth all that is in his willing-spirit, wherewith he was *bused* in the Life of the Body.

16. But being that hath left him, and that his substance is no more Earthly, therefore yet he carrieth along the Earthly willing, and so plagueth and *tormenteth* himself therewith, or he can strain nothing else.

17. And yet it goeth much *worse* with * falshood, against which the Miserable have cryed out, and curled him for his Oppression and Ex-tortion.

18. For, all whatsoever hath been wrought in the Evil wickedness or *Malice*, which he hath caused, followeth after him: for it hath become wrought in the Mystery of the Anger, and so the perished soul fal-leth *thereinto* after the Dying of the Body.

19. And there it must Bathe in those Abominations, so that *if it were possible*, for it to unite it selfe with the willing into Gods love, yet it *would* have those same

Abominations and Malice on its Back, for they make it Eternally dispair.

20. Where then at last the soul departeth away, and renounceth God, and desireth onely to clime up and *to live* in those Abominations.

21. And this is its Joy, that it blasphemeth God and his Saints or Holy ones, but yet *lifteth up* it self in the abominations above God and the Kingdome of Heaven, and yet seeth or apprehendeth none of them.

22. Thus we give you to Consider, what the *willing* and + aime or confidence is, viz: that it is the Master and Leader, which introduceth the Image of Man, both into Gods Love, and also in Gods anger.

23. For in the willing, the right true Faith becometh generated, wherein the Noble Image of God standeth; for in the Faith or belie-ving, we become *again* through Christ, generated in God: and attain again the Noble Image, which Adam had lost, and Christ with Gods life, hath introduced into the humanity again.

24. Thus a false or *wicked will* destroyeth the I-mage, for the willing-spirit is the Root of the Image, for it draw-eth the Mystery of God into it self.

25. And

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Soul figured
according
to a mans
will & desire

* The false
wicked decess-
ful Man

+ Superstition

2. Faith
is Believing

Bread of God

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* Or bringeth
to Light.

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25. And the Spirit of that same Myſtery * openeth the faire Image, and draweth on to it the divine Myſtery, viz: Gods Subſtanciality, underſtand, Chriſts heavenly Body; which became generated out of God, in the Dear and fair virgin of his wiſdome, which filleth Heaven.

26. So then if our Minde and Willing become ſet thereinto, and that the willing deſireth the ſame; then is the willing Magical and goeth thereinto: and if it then hungereth after it, then it may eat the Bread of God.

27. And now Sprouteth to it the New Body, which is the ſaving amiable bleſſed Tree of the Chriſtian Faith; for every Body, or Corpſe, loveth it ſelf.

28. And ſo then the ſoul getteth Gods Body, which is ſo ſweet ſaving amiable and bleſſed, how then will it not love the ſame, which yet is given to it for its own, in which it liveth and dwelleth; and of whole power and virtue it eateth and ſtrengtheneth it ſelf.

29. Now None ſhould deceive himſelf, and abide ſticking in his falſhood and unrighteouſneſs, and comfort himſelf with a Hiſtorical Faith, whereby he thinketh, God is Good and favourable, he will forgive me well enough, I will gather Treſure, and enjoy my full thereof, alſo leave my Children much riches and honour, I will yet one day repent well enough; It is a meer deceit.

30. Thou gathereſt and heapeſt together in falſhood, and attraſteſt into thee unrighteouſneſs; and though it be all done in the beſt way that may be, yet it is but earthly; and thou haſt demerſed thy heart and willing down into an earthly veſſel, and clothed and infeſted thy Noble Image therewith.

31. Moreover thou inheriteſt and purchaſeſt onely pride for thy Children, ſo that they onely ſet their willing-ſpirit alſo thereinto.

32. Thou Thinkeſt to do good to thy ſelf, and thou doſt to thy ſelf and thy Children, the worſt thou canſt.

33. Indeed the outward Life muſt have ſuſtenance; and he doth * fooliſhly who voluntarily giveth his goods to a wicked one.

34. But much more fooliſhly doth

HE, that with his goods maketh himſelf to be a wicked one; in that he ſetteth his heart upon them, and holdeth temporal tranſitory pleaſure, more in honour, then the Eternal untranſitory goods which have no End.

* Note. ye Merciful.

35. * But he is bleſſed that cometh to help the Miſerable; for they wiſh all good to him, and pray to God, that he would bleſs him, in Body and Soul.

36. And thus their wiſh and bleſſing paſſeth to the Giver into the Myſtery;

ANB is the
Desirous
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and will
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Hunger
and Thirst
after
what it will
Either Heavenly
or Earthly
ANB Riches
at best is but
Earthly and
has not the
Eternal stamp
upon it

4. *C. How a Man should Live. Of the future state of the wicked. P. III.*
Mystery; and environeth him, and followeth after him as a good
Work generated in God: for he taketh that Treasure along with him,
and not the Earthly.

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37. For, when the Body Dyeth, then the Image passeth into the My-
stery, that is, it becometh manifest in the Mystery of God.

38. For, in the Time of the Earthly Life, the outward Principle
was a Cover before it, and that falleth away with the dying of the Bo-
dy, and then the divine Mystery appeareth in the Image, and therein,
all good deeds and works; which were become generated in the Love
in the willing of God.

39. All the prayers and wishes of the honest and vertuous Children
of God, stand in the Mystery, and incline themselves towards, and
appropriate themselves with the Image: For, the children of the My-
serable, whom he came to help in their necessity and tribulation, have
sent their willing in their prayer into Gods Mystery: and therewith
unite them, to their deliverer and comforter.

40. And so when that same *well-doer* cometh into the Mystery, so that
the Earthly Life falleth away, then all things become Manifest, and e-
very one uniteth it self to its own, into which the willing hath levered it.

41. And all this becometh reserved to the Judgement of God the ho-
ly spirit, in the Mystery; and there every one shall reap what he hath
here sown in his field, there it shall all spring up grow and blossom in a
heavenly new Earth. * Gal. 6. 7, 8.

42. In which, Man will draw and put on to his divine Image, the
Body of the perfect Mystery of God; and see before him, viz: before
the bodily or Corporeal Image, his righteousness standing, and why he
is so fair Beautiful and bright.

43. He will know the Cause thereof, and Eternally rejoyce himselve
therein, and conceive or comprehend his Song of Praise or Hallelujah
therein, to Gods honour and deeds of Wonder.

44. On the Contrary the Wicked Heap or Multitude will have the
scorn derision reproach Coverousness Pride State Pomp evil Malignity
and wicked Malice, and the Curse of the Miserable, in their Mystery,
gathered together into the Anger; which will also follow after them,
and so they will ever continually know the Cause of their source or
quality and Torment, and in that regard be Eternal Enemies of God
and of his Children.

The Fifth Chapter.

Why the wicked Convert not. What the most Smarting thing in Converting is. Of the false Pastors or shepheards. Of the Tree of Faith. How a Man must enter into the Kingdom of God. Of the Breaking of the Kingdom of Lucifer. Of the Three Forms of Life: and what we have inherited from Adam, and from Christ.

ALL this the wicked Multitude cannot conceive or apprehend, and the Cause is this, there is *no willing* in them, which desireth to conceive it.

1. For, the Earthly substance hath captivated them; so that they can Create or frame no willing into Gods Mystery; they are to God as the Dead; there is no breath of divine Life in them, also they will nothing thereof, they are bolted up into Gods Anger Mystery, so that they know not themselves.

2. God hath not done that to them, but they are with their Willing-spirit gone thereinto, and so demersed themselves, and therefore they run on like Mad men.

3. Where yet the **Noble Jewel** in them standeth *hidden* in the Noble Center, in the divine Principle; and they can very well, with their willing, go forth out of the Earthly substance and Malice or wickedness, into the willing of God.

4. But they wilfully and obstinately let the fierce wrath hold them; for, the Proud stately, self honouring-life, pleaseth them too well, and that holdeth them also.

5. But

6. But after this Time, there is no Remedy more; when the souls Fire, is meerly and barely Naked, then it can be quenched by or with nothing but onely with Gods *Meekness*, with the water of the Eternal Life in the Mystery of God, and that they reach *not* or attain *not*; there is afterwards a * *Great Cliffe or Gulfe between them*, a whole * *Luk. 16. 26.* Principle.

7. But in this Time, while the soul Swimmeth and burneth in the Blood, it may wel be, for the spirit of God † *goeth upon the wings of* † *Psal. 18. 10.* *the wind*; God is become Man.

8. The spirit of God, goeth *with the willing*, into the soul, it desireth the soul; it setteth *its* *Magia* towards the soul: the soul need onely to * *open the Door*, and so it goeth voluntarily in, and openeth the Noble *Grain* to the Tree of the Christian Faith. * *Rev. 3. 20.*

9. But this is the most smarting, which entereth most *bitterly* into Man; he must break off the willing-spirit from the Earthly Substance; he must bring forth the willing-spirit out from its Earthly *Treasure*, viz: out from Pride State Covetousness and Envy, as also out from Anger and falshood towards the Spirit of God.

10. His Mouth must *not* be an Hypocritical flatterer, and his heart and willing abide sticking in the Earthly Mystery, it must be *sincere* and Earnest from the Ground of the Heart and of the soul.

11. The *Will* must turn it self about into the Divine Mystery, viz: into *Gods love*, that the Spirit of God may have space and place in it, to blow up the divine *Sparkle*, else there is no Remedy, it is no flattering hypocrisie wil do it.

12. * And though one should learn *all the Scriptures* outwardly without book by roate, and should sit all his life long in the Church; and yet would abide in the souls Image, an *Earthly Beastial Man*, which in his heart hunteth onely after falshood *deceit* and wickedness, then his flattering Hypocrisie will help him nothing.

13. A *Preacher*, who handleth Gods Mystery in the outward Externally, and yet hath *not Gods Image* in the Inward, Internally, but onely hunteth after honour and Covetousness, he is as *near* to the Devil, as the meanest of all, he is onely a Jugler with Gods Mysteries, and an *Hypocrite* without power.

14. He himself hath not the Mystery, and how then *will* he give or * *dispencc* it to others? He is a false shepherd and † *A Wolfe among* * *Eph. 6. 19.* *the sheep.* † *Mat. 7. 15.*

15. For every Man which beareth the Mystery of God, that is, † *who hath awakened or stirred it up*, and given himself up thereto, so

*the old
Earthly
minded
man of sin*

* Note.

* Note.

that Gods Spirit driveth him, * *HE is Gods Priest,* for he Teacheth out of or from God, none can rightly Teach, unless he teach out of or from Gods Mystery.

16. But how will he teach, who is without it, will he not teach from Art and Earthly Reason; *what* doth that Concern Gods Mystery.

17. Although *Reason* be a *Noble Thing*

or substance, yet without Gods Spirit, it is blinde; for Christ saith: *Without me ye can do nothing;* * those whom the spirit of God leadeth or driveth, those are Gods Children.

† Job. 15. 5.

* Rom. 8. 14.

† Job. 10. 1.

18. But *he who climeth into the sheepfold,* another way then through Christs Spirit, *he is a Thief and a Murderer, and cometh onely to rob and steal,* and to seek his own profit, he is not a Pastour or feeder of the sheep, but a devourer; as a wolf doth.

19. We are to understand *thus* concerning the Tree of Christian Faith, it must be *living*, and not a dead History or knowledge; the Word of Life must in the Image be *born* or generated Man, that the Soul may bear Gods Image, without that he is not Gods childe.

20. No flattering Hypocrisie, or deferring of Repentance upon hope availeth; *so long* as one beareth the *Earthly Image* on the soul, he is without Gods Mystery.

21. Thou shouldest *not dare* to think, I will yet one day Convert well enough; but I will *before hand* gather enough, that I may not want, and Earthly business may not afterwards lye in the way: No, that is the Devils griping Tallon.

* Note.

Ahs 14. 22.

2 Thes. 1. 4.

22. But *through persecution the Cross and Tribulation through reproach and disgrace,* must we go into the Kingdom of God.

23. For the Devil manageth his dominion in the Earthly Image, and he *reproacheth* the children of God in his proud stately pompous Seat, when they would run away from him, or escape from him: Thus the wicked Multitude serve the Devil and help to *promote* his work.

24. All this, the Man that will go to God, must *not* regard, he must consider, that he is in a strange Country among Murderers, and is a Pilgrim, who wandereth or *travaieth* into his true Native Country, he falleth among the Murderers, who vex and rob him.

25. And if he can but bring it so farre, that he *reteineth* his Noble Image, then he hath Goods enough: for he getteth the heavenly Mystery instead thereof, *wherein* all lyeth; out of which this world is onely a Looking-Glass of it.

26. And

26. And he is indeed very foolish, which taketh the *Glimps* of a Looking-Glass for a substantial Thing or Being: for the Looking-Glass breaketh, and he that loveth the same is bereaved thereof.

27. And he is like one who in a great water *† buildeth his house up* *† Mat. 7. 26.* on the sand; and the water carrieth away his house; and so it is also with the Earthly Hope.

28. O Child of Man, thou Noble Creature, let *†* it not have the power; it *costeth* thy Eternal Kingdom, seek thy self and find thy self, but not in the Earthly Kingdom. ** The outward Looking-Glass*

29. O how very well is it with him, that *findeth* himself in Gods Kingdom; who draweth on the heavenly and divine Mystery, and entereth thereinto.

30. All the Ornament and Bravery of this world, is *Dung* in respect of the Heavenly: and is not worth a Mans setting his Love upon it.

31. Although it be so; that it *must* yet be brought to the Wonders; to which End also God hath Created it: that Man, understand, the outward Man, should open the Wonders of the outward Nature, viz: in the outward Mystery, both out of the Earth and above the Earth. ** Work or Effect.*

32. All whatsoever the Starres can do, and the Earth hath in it, should Man bring into Wonders, into *Forms*, and into Being and Substance, according to the Eternal *Figure*, which became seen in Gods wisdom, before the Times of the World.

33. But he should not *set* his willing therein, and Esteeme that for his Treasure, but for his Joy and Ornament he may use it; but with the Inward Man he should labour in Gods Mystery, and then Gods Spirit helpeth him also to see and finde the Outward.

34. Seeing then, we are through the Heavy fall become so perished, that our *Mind* is become turned out of the heavenly Mystery into the Earthly, as into the Looking-Glass, so that we are found as it were half dead; therefore it is highly necessary for us, that we go quite forth out of the Earthly, with our Mind and willing: and seek our selves first, before we seek the Earthly Beauty and Ornament; that we may first learn to know, where we are at home, and not make our Mind Earthly.

35. For, though Man standeth clearly in the Image of Gods, yet he is in a *Threefold* Life; but if he loost Gods Image, then he is only in a *Twofold*.

36. The *First* Life is the Soules Life, and it originally riseth in the Fire of the Eternal Nature, and standeth Especially in

III. Part. *What is the Most Smarting in Conversion.* Chap. 5.

Seven Forms, all according to the Spirit of Nature, as in our second and Third Book is expressed and declared.

37. And the *Second Life* standeth in the Image, which is or becometh generated out of the fountaine of the Eternal Nature, viz: out of the souls Fire, which Image standeth in the *Light* in another source or quality, and hath its living Spirit, as you may find it in Fire and Light.

38. For, the source or quality of the Light, is not as the source or quality of the Fire, and yet the Light existeth *out of* the Fire, where a Man is to understand in the source or quality of the Light, the meek pure amiable Spirit, and in the source or quality of the fire, the

Cause thereof.

39. As you see, that out of the fire the *Air* Originally ariseth, which is the Spirit, and the Air also is understood to be in Four Forms, as *First*, one Day according to the fierce wrath of the fire; and *Secondly*, a Moist or damp one, viz: water, from the harsh astringent attraction; and *Thirdly*, a Meek one from the Light: and *Fourthly*, a swelling rising one, from the fierce wrath of the fire. Crack.

40. Wherein we then understand; that the Light in *all* Forms is Master, for it hath the Meekness, and is a Life, which becometh generated through the fierce wrathful Death, viz: through the *Anguish* source or quality in the sincking down: viz: as another Principle, which subsisteth in the fire without feeling; and yet hath its feeling in it self; viz: the Laudable worthy Relish.

41. Wherein then we understand, that the water, becometh generated through the Death, through the *sincking down* through the fires Anguish, and we understand further, how yet it is no Death, and yet it is a Death.

42. But the Light maketh it Sprouting, so that there is a *Life* therein, which life standeth in the Lights Power, wherein the life sprouteth out of Death.

43. And, understand; the Substantiality, viz: the Comprehensibility or Palpability, for, or to be, the *water*; which is dead in it selfe, but the fire-life, and the Lights power is its Life.

44. Thus the substantiality is esteemed as it were dead, where the Life is its *own* therein, and possesseth and generateth it self in it self.

45. Wherein the Death of the substantiality must give the *Body* thereto; as is declared in our Third Book: where then in the Light-life, and in the water of the Death, we understand *two* forms; and according to the Anguish in the Fire, the *Third*.

46. As *First*, in the Anguish of the Mortifying or killing in the fierce wrath of the Fire, we understand a *fierce* wrathful water, which in respect of the first four forms to Nature, viz: harshness, bitterness an-

anguish and fire, is like *Poyson*, and, is also *Poyson*, a hellish substantiality in the fierce wrath, according to the original of the first Principle, wherein Gods Anger springeth or floweth up.

47. And *Secondly*, we understand the other water, in the Light's Crack, in which the source or quality sincketh down quite through the *Mortifying*, and in the Death, becometh like as it were nothing, for in the *Nothing*, the Eternal Liberty, viz: the Eternal Abyis of the Eternity, becometh attained.

48. And if then the incomprehensible Light, in that very sincking down into the Eternity shineth or discovereth it selfe, and, alwaies *filleth* the sincking down, then sprouteth forth in the Light, the power of the Light, viz: the Life of the *demersed* or sunck down Death.

49. For, the fierce wrath of the Fire, abideth in the fierce wrathful source or quality of the fierce wrathful water, and goeth *not* along into Death; also it cannot be, for the fierce wrathfulness is the stern

* Note,

Almighty life; *that cannot dye*, nor attain the Eternal Liberty; for it is called, & remaineth to be, in *Eternity*, the Nature-life.

50. And though indeed in the Light-life, there is found *also* a Nature, yet it is *not painful* odious or Enemicitious, as that in the *Original* of Nature, according to which, God called himselfe a zealous jealous Angry God.

51. For, in the Light-source or quality, the water, which is sunck down through death into the Liberty, becometh a source & *water of the Eternal life of Joy*, in which the Meeknes and Love, Eternally flow up.

52. Where then there is no more sincking down, but a sprouting, which is called *Paradise*.

53. And the moving out of the *waters-source*, is called *Element*, that is the pure Element in the Angelical world:

54. And the Cause of the fire in the Light, is the Eternal *Firmament*, wherein the Eternal skill and knowledg in Gods *wisdom* becometh opened: as we have a similitude hereof in the Firmament and Starres.

55. Thus, we understand *two* worlds *one* in another, one not comprehending the Other, viz: One, in the fierce wrath of the fiery Nature, in the water of the *Poyson* and Anguish source or Quality, wherein the *Devil* dwelleth.

56. And then one in the Light, wherein the water of the Light, is sunck down, out of the Anguish, into the Eternal Liberty, which the *Poyson-water*, cannot apprehend or reach.

57. And yet is *not severed* asunder, but onely through the Death, where it divideth it selfe into two Principles, and so severeth it selfe into *two Lives*, viz: one in the Anger, and the other in the Love, *which* Life, is known to be the right Life.

58. And

58. And herein sticketh the ground; that as we with *Adam* went out of this Life into the Outward Life; wherefore also God became Man: so he must introduce us *through* this death, through and out of the fierce wrathful source or quality out of the **fire-Anguish-life**, through the Death into the **Light-and Love-life**, again.

59. Whereas yet the *Gates* of Death, were in the wrathfulness shut up in the humane soul, so that the soul stood in the Anguish source or quality, in the *inward* Nature, in the fire of the Poyson, viz: in the water of the Anguish.

60. And there hath the Prince Christ, broken the Lock Fort or Barre of Death, and is with *his humane* soul sprouted forth through the Death into the Light of God again, and so now his Light-life leadeth Death captive, and so it is become a Reproach and Scorn.

61. For with the Lock Fort or Barre, Lucifer *thought* to be a Lord and Omnipotent Prince.

62. But when the Lock Fort or Barre became broken, then the *Power* of the Deity in the Light destroyed his Kingdom; and there he became a *Captive* servant, for Gods Light and the Water of Meekness is his Death; for the Anger, becometh killed or mortified therewith.

63. Thus is the Light and the Love *entered* into the Anger, together with the Paradise-Element, and the water of the Eternal Life, and Gods anger is become *quenched*.

64. And so now Lucifer abideth in himself in an anxious fierce wrathful fire-source, where *his Body* is a Poyson, a source of Poyson-water.

65. And thus, is become thrust out from Gods fire, into the *Matrix* of the Eternal Nature, viz: into the stern harshness, which generateth the Eternal darkness, wherein he manageth the very stern domination in the Anxious *Mercurius*, and so is as a

Reproach or Out-cast.

66. Who in his Original was a Prince, but now is no more then an *Executioner*, a Base Slave, which must be there in Gods fierce wrath, as a Hangman, who *punisheth* the Evil, when he is commanded by his Lord to do so: he hath no further power.

67. Although yet he is a *deceiver*, that he might entrap many, and that his Kingdom may be great, that he may have many, and not stand in reproach with so few.

68. As a Whore thinketh, if there were many Whores, then I should not be a *Whore alone*, I am as others are; thus he also desireth a great Tribe or Genealogy; that thereby he may reproach God.

69. For he alwaies *attributeth* the blame and fault to God, that he is fallen, as that *his* wrath hath so drawn him, and thrust him into such a willing of Pride and state, so that he stood not.

70. Thus he supposeth, if he did draw many to him, that his Kingdom would be *great*, and so should get more to him, that would do as he doth. and Curse God, but *justifie himself*; that is his strength and pleasure in his dark harsh anguish, where he continually stirreth up the fire in himselfe; and flyeth out above the Thrones, and so *holdeth himself still* to be a Prince and King.

71. And though he be indeed Evil, yet he is a Prince in his Legions in the Anger in *his Creature*, but, **with the Anger without** his Creature, he hath *not* power to Act; therein he must abide as an impotent captive.

72. Thus understand the Life, in *two* forms, viz: *one* according to the fire of Nature, and the *other* according to the fire of Light, which fire burneth in the Love, wherein the Noble Image of God appeareth or shineth.

73. And we understand herein, that the willing of Man *should* enter into Gods willing, and so he goeth, in Christs Death with Christs soul, *through Death* into the Eternal Liberty of God into the light Life; and * *there he is in Christ with God.*

74. And the *Third Form* of Life is the outward Created Life from or out of this world, viz: from the Sun, Stars, and Elements.

75. Which Gods Spirit, with or by the Spirit of the Great world, * *to Adam breathed into his Nostrils*, wherein then also he became an outward soul, which moveth or swimmeth in the Bloud and Water, *Gen. 2. 7.*

and burneth in the outward kindled Fire, viz: in the **warmth**,

76. That same outward Life, should not gripe into the Image in the Inward Life, also the Image should *not let in* that into the inward Light, which shineth through Death, and sprouteth with its power into the Eternal Liberty; for the outward Life, is *onely* a similitude of the inward Life.

77. The Inward Spirit, should onely, in the outward Looking-Glass, open the Eternal Wonders, which in Gods wisdom, were become discovered in the Abyss in the divine *Magia*; and bring them to a *figured Looking-Glass*, viz: to a Looking Glass of Wonders, to Gods

Gods honour, and to the Joy of the Inward Man, generated or Born out of God.

78. But *its will* should not go into it, to draw in the outward wonders into the Image; as we now with Lamentable Milery know, *that* Man, draweth in and Imageth to himself an *Earthly treasure* into the Mind, and to destroyeth the pure Image of God in the second Principle.

79. For, his willing-spirit, goeth into the Earthly Substance, and bring th his *Body*, wherein the Image standeth, into the *Earthly Substance*, viz: into the Earthly Treasure, into an Earthly Vessel, or Comprehension.

80. And now, the Image through the *Imagination* becometh also Earthly, and goeth again into Death, and looseth God and the Kingdom of Heaven; for, his willing-spirit sticketh with the Body in the outward Life.

81. And now the outward Life *must die*, and break or Corrupt, that the Created Image according to the Inward Kingdom may appear and shine.

82. And thus the willing-spirit, sticketh with the Body, in the outward Wonders, and bringeth them in the dying of the outward life, along with it self before * *the Judgement of God*.

* Note.

83. And there shall the willing-spirit go through the fire, and the Image shall be tryed through the fire, and *all that is* **Earthly must be burned off** from the Image, it must be pure and Immaculate, or without spot.

84. As the Light subsisteth in the Fire, so must the willing-spirit also *subsist* in Gods Fire, and if there it cannot go *free* through the fire of God, through Death; then will this Image be spewed out into the Eternal Darkness.

85. And this is verily the heavy Fall of *Adam*, that he hath put his willing-spirit into the outward Life, viz: into outward Principle, into the false seeking or *wicked* longing *Lust*; and Imagined according to or *longed after* the Earthly Life.

86. And so he went out of Paradise, (which sprouteth forth through death into the Second Principle) forth into the outward; and went thus into Death, and so must dye, and thus his Image became *destroyed*.

87. *This*, we have inherited from Adam, but from the second Adam. Christ, the *Regeneration*.

88. Where

38. Where we must enter into Christs Becoming Man or Incarnation, and with him into his Death, and out of Death with him

sprout forth into the Paradise-world into the **Eternal substantiality** of the Liberty of God.

The Sixth Chapter.

What Lust can do: How we are fallen in Adam, and helped again in Christ: and how it is no Easie Matter to become a right true Christian.

1.

THUS we understand, that it lyeth in Lust; that destruction or perdition, is come out of the Lust, and yet still Cometh from thence continually.

2. For Lust is an Imagining, where the Imagination windeth or *insinuates* it self into all Forms of Nature, so that, they all become impregnated with the Thing, out of which, the Lust existeth.

3. As then we understand, that the outward spirit of Man, which is a *similitude* of the Inward hath lusted after the fair Image; and in that regard set **its Imagination** into the Inward, whence the inward is become ** infected*.

** Affected or Tinted.*

4. And being it did *not instantly* feel the death, therefore, did it give the space and room to the outward in its willing-Spirit, and so the outward is drawn into the Inward for a Lodging, and is at length become the *Hoss* in the house, and hath obscured or dimmed the inward, so that the fair Image is *disappeared*.

5. There the Image fell among the Murderers, viz: among the *fiery spirits* Cain or severe ** Spirits* of Nature, and of the Lifes original, these held the *was affraid of*. Image Captive, and drew off from it the Paradise Garment, and committed murder within it, † and left it lying half dead. *See Mysterium Magnum, ch.*

6. And now the *Samaritan*, Christ, was needful, and that is the Cause, 29. vers. 55. † Luke 10. 30.

Gg

7. If

7. If the wound or hurt could have been healed, by a word speaking or word forgiveness, God would not have become Man.

8. But God and Paradise were lost, as also the Noble Image became destroyed and made desolate; and must be

New-Regenerated or born out of God again.

9. And therefore came God with his word, which is the Center in the Light-life, and became Flesh, so that the Soul gat a divine Paradisical habitation again; thus, to be understood.

10. That, as Adams Soul had opened the Door of the Fires Essences, and had let in the Earthly Essences; whose source or quality had wound itself into the Paradise-Image, and made the Image Earthly.

11. So Gods Heart did set open the Doors of the Lights Essences, and encompassed the soul with heavenly Flesh, and so the Holy Fleshes Essences Imagined after the Image, after the souls Essences.

12. Thus now, the soul became impregnated again, so that it went with its willing-spirit through the Death, into the Paradise-life.

13. And thence came the Temptation of Christ, that he became Tempted, to try whether the Soul would Eat of the Word of the Lord, whether it could enter through Death into Gods Life.

14. Which in the End became fulfilled on the Stock or Tree of the Cross, where Christs Soul, went through the fire of the fierce wrath, through the stern source, through Death; and sprouted forth again into the Holy Paradise-world, in which Adam was Created.

15. Thus are we Men become helped again, and it is necessary for us, that we draw away our willing, Thoughts, and Mind, from all Earthly things, and, turn them into Christs Suffering, Dying, Death, and Resurrection.

16. So that we continually Crucifie the Old Adam with Christs Death, and continually dye from Sinne in the Death and Dying of Christ, and continually rise again with him out of the Anguish of Death, into a New Man; and sprout into the life of God, else there is no Remedy.

17. We must dye away to the Earthly willing in our willing, and must continually become regenerated to the New world in Faith, in the Flesh and Bloud of Christ; we must be generated or Born out of Christs Flesh; if we will see Gods Kingdom.

18. It

18. It is not *so sleight* a thing to be a right true Christian, it is the very hardest thing of all; the willing must be a * *Champion*, and fight * *Or Souldier*, against the *perished* corrupt willing.

19. It must, *finck* it selfe down out of the Earthly Reason into the Death of Christ into *Gods anger*, and as a worthy Champion *breake* the power of the Earthly willing.

20. And with so hardy and bold a courage, that it will set and hazard the Earthly life upon it, and *not give over* till it have broken the Earthly willing, which indeed hath been a strong Battel with me, where *two Principles* strive and fight one with the other for victory.

21. It is no slight matter, it must be earnest, to fight for the *victorious* Crown and Garland, for none get that unless he Overcome, he must break the Might of the Earthly willing, which yet of his *own* Might he can *not* do.

22. † But if he *fincketh* himself down out of the Earthly Reason in. † Note. Note. *The Soul How Freed from Wrath And to Find Gentle Rest.*
to Christs Death with his *inward willing*, then he *fincketh* down through Christs death, through Gods fierce wrath, and through all the holding Cords of the Devil, into the Paradisc-world into the *Life of Christ*.

23. He must make his * wil as it were dead, and so he *liveth* to God, * *Earthly will*, and *fincketh* down into Gods Love, though there he liveth in the outward Kingdom or Dominion.

24. Yet I speak of the victorious Crown or Garland which he getteth in the Paradisc-world, if he *once* presseth in, for there the Noble seed becometh *down*, and he getteth the Highly precious † pledge or Ear- † *Or Pawn*. nest of the Holy Spirit, which afterwards leadeth and directeth him.

25. And though he must in this world travail or *wander* in a dark Valley, wherein the Devil and the worlds wickedness continually *Rusheth* and *Roareth* tumultuously upon him, and often *casteth* the outward Man into abominations, and so Covereth * *the Noble Grain of* * *Mat. 13. 31.* *Mustard seed*; yet it will not suffer it self to be kept back.

26. But thence sprouteth forth, and a Tree Groweth out of it in Gods Kingdom, against all the *rauing* and Raging of the Devil and his followers, and dependents.

27. And the More the Noble Pearl-Tree, is sought the more swiftly and *strongly* it groweth, suffereth not it self to be suppressed, *though* it costeth the outward life.

28. Thus my Dear Minde search aright after the Tree of Christian Faith: it standeth not in this world.

* Note.

29. Indeed it must be *in* thee, but thou must with the Tree, be with Christ *in* God, so that the world doth but hang to thee, even as
* *is hung also to Christ.*

30. Not so to understand it, as if this World were not at all useful or profitable in the sight of God; It is the Great Mystery, *Mysterium Magnum.*

31. Man is therefore become Created in this world, as a wise Ruler or Manager thereof, that he should open all Wonders, which were from Eternity in the *Sulphur*, out of which this world with the Starres and Elements were Created, and according to his willing, bring them into Formes *Figures* and Images, all to his Joy and Glory.

32. He is created wholly *free* without any Law, he had no Law, but onely the Nature-Law, that he should *not mixe* one Principle in another.

33. The Inward Man should let *no* Earthly thing into it, but should rule Omnipotently over the outward Principle: and so no Death nor Dying *would* have come into him.

34. Also the outward Elements *could* not have touched him, neither Heat nor Frost had touched him.

35. For, as the Noble Image must subsist in the Fire, so also should that same Noble Image, rule through the whole Man, *through* all the Three Principles, and rule and *fill* all with the Paradisical source or quality.

36. But since that cannot be at all, and that indeed the flesh *is* become earthly, therefore now we must become **generated in the Faith**, where truly the Earthly Life covereth the right Life.

* Note.

37. Therefore we must put on the right Garment, which is called *Hope*, and set our willing into the Hope, and Continually Labour upon the Tree of Faith, that it may bring forth its fruit, viz: the *saving* amiable and blessed * *Love towards God and its Neighbour.*

38. We should do Good, not for his own sake onely, but also therefore, that he may *Edifie* and *better* his Neighbour,

bour, with his Example and Life.

39. He should Consider, that he is a Tree in the Kingdom of God; and that he must bear fruit to God, and grow in Gods *field* and soyl, and that his fruits belong to Gods Table.

40. And that he should conceive or comprise his works and *Wonders* in the right true Love, and Converse and walk in Love, that he may bring them into Gods Kingdom.

41. For, God is a Spirit, and Faith is *also* a Spirit or One Spirit in him, and God is in Christ Become Man, and the Faiths Spirit, is *also* in Christ *Generated* or Born Man.

42. Thus the willing-spirit converseth or walketh in God, for it is *ONE* spirit with God, and worketh or co-worketh with God, *divine works*.

43. And though it be so, that the Earthly Life covereth it, in, so

that * *he knoweth not his work* which he hath * NOTE.

generated or born in the Faith, yet in the breaking of the Earthly Body, it will be manifest. NOTE.

44. For the Hope is its Chist or Cabinet, and a Mystery, whereto, the Faiths work, becometh sown and Kept.

The Seaventh

The Seaventh Chapter.

To what End this World, and all Substances or Things were Created. Also of the Two Eternal Mysteries. Of the Mighty Strife in Man about the Image: and wherein the Tree of Christian Faith standeth Groweth and beareth Fruit.

I.

Seeing then that Man standeth thus in a *Threefold*, Life, So therefore is every Life a Myltery or hidden *Arcanum* to the other, and desireth the other, to which *End*, this World, with all Substances or Things are become Created.

2. For, the divine substantiality desireth the Looking-Glass or *similitude*, for this world is a similitude according to Gods being or substance.

3. And God is manifest in an Earthly similitude, for the Wonders of the *Arcanum* or hidden secrecie, *might not* be opened in the Angelical world, in the Love-Birth.

4. But in this world, where Love and Anger is *mixed*, therein is a Twofold *Genetrix*, and *there* it might be.

5. For, all things originally arise out of the fire-Roor, and yet were *encompassed* with the Water of *Mækness*, so that it is an amiable or lovely Substance or Being.

6. Yet, thus the Fire, became not known in the Angelical world, for the Center of the *Genetrix* standeth in the Light, and is the word of God: and so the Wonders of Nature may not, otherwise, then in a Spiritual *Magia*, become opened, that is, become *seen* in Gods wisdom.

7. But seeing that same is *almost* incomprehensibe to the Angels and to the souls of Men; and yet God will be known in Angels and Men, therefore the Angelical World lusterh or longeth after the Great

Wonders, to *know* them, which have from Eternity stood in the wisdom of God.

8. And

And they became in the Earthly Similitude brought to substance in *Figures* and *Images*, all according to the *Eternal Essences* of the Center of Nature, that the Wonders may stand Eternally.

9. Yet not Essentially, but in *Figures* in *Images*, and similitudes, in formings according to the willing, indeed Magically, but yet the *Genetrix* is in the Center of the wonders.

10. For it hath once become awakened or raised out of the Fire, but it will be again *swallowed* up into the Mystery, and standeth as a hidden Life.

11. Therefore shall all substances or *things* become manifest as in shadows in the Angelical world, yet ** those anely* which in Gods willing have become introduced into the Mystery.

* Note.

12. For the Mysteries which are Eternal are *two*, as one in the Love and one in the Anger: into which soever the willing-spirit with its wonders entereth in, *therein* standeth its work and Wonder.

13. So in like manner, we are to know, that also the outward vehemently desireth the Inward, for all *runneth* after the Center, viz: after the Original, and desireth the Liberty.

14. For in the fire of Nature, there is anguish and pain or sourcive quality, therefore now will the Imaging or the *Image* of the Meekness in the sourcive quality of Love be free, and yet may not in the sourcive quality of the fiery Essences, be free, so long, till the sourcive quality *divideth* it self in the breaking, and there each passeth into its Mystery.

15. In like manner will the fire be *free* from the water, for the water is also the Fires Death, and it is also Mystery to it.

16. And we see likewise hereby, how the water, holdeth the fire Captive, and yet *no* Dying is in the Fire, but it is only a Mystery in the Fire.

17. As then may be seen, how it breaketh forth in the water, and ** openeth* it self, so that openeth it self out of the Center of its own *Genetrix*, as is to be seen in the Lightning and Tempest, also in a Stone, which yet is *water*; may be known.

* Displayeth.

18. And yet we see especially, how all forms of Nature desire the **Light**, for in that desiring the *Oyl* becometh generated, wherein the Light becometh known, for it originally ariseth out of the Meekness.

19. Thus *first*, we are to know, our Life: that in us the Fires-Center standeth open, for the Life burneth in the Fire.

20. And then *Secondly* we are to, ponder and Consider of the desire to Love, which in the word of Life originally ariseth in the Angelical world, where the *Hearts* of God with his desiring standeth towards

*Desiring
is Receiving*

us with his Imagining, and also draweth us in-
to the divine Mystery.

21. And then *Thirdly*; we are to Consider the Magick Kingdom of this world, which also burneth in us, and *vehemently* draweth us in- to its wonders; for it willeth to be manifest.

22. And Man is become Created therein to that End, that he *should* manifest that same Mystery, and to bring the Wonders to Light, and into forms according to the Eternal wisdom.

23. Now then seeing he is to do this, and that he thus burneth in a *Threefold* fire, therefore, the right Spirit, in which the Angelical Image sticketh, hath great weariness, and is in great *danger*, for it wandereth upon a very smal Bridge.

24. For, it hath *two* Enemies, which continually draw it, each would be in the Image, and bring its fourcive quality thereinto, as, viz: the *Inward* fire, and also the *outward* Fire, the inward Kingdom of the fierce wrath, and also the outward Earthly Kingdom of the Looking-
* *Quetzung.* Glas; and thus the right Image sticketh in the Midst in the * Squeezing Press.

25. For the Inward Kingdom, *will*, through the outward, open the Wonders.

26. But being it is too sharp, therefore the outward Kingdom *fleeth* away before the Inward, and graspeth after the Middlemost, viz: after the Image, which standeth in the Liberty of God, and so fleeth and *slippeth* it self into the Image, for it all graspeth after the Heart of God, that is, after the Center of the Kingdom of Joy.

27. Therefore now it is necessary for the Image, that it *defend* it selfe, and not let in the Earthly Guest, much les fiery; and yet becometh generated out of *Both*, viz: out of the fire, the Life; and out of the outward, the Wonder.

28. Therefore it is highly necessary for Mans Image, that he lead

* *1 Pet. 5. 8.* a sober temperate life, and not fill himself with the outward Kingdom, for else it maketh an indwelling in the Noble Image.

29. And we understand herein, the mighty strife in Man about the Image of God; for there are *Three* that strive about it, as *first*, the stern strong fire-Life; and then *Secondly* the divine Life; and then *Thirdly*, the Earthly Life; and so the Noble Image sticketh in the midst, and is drawn of Three.

30. Now it is necessary for it, that it hide it selfe with the Faith in the Mystery of Hope, and *stand still* in that same Mystery.

31. Where

31. Where then the Devil in the inward fire-life, continually rideth forth into the outward earthly life, in pride Covetousness and falshood or wickedness over the Noble Image; and would introduce it into the fire, and *anguish* life, and break or destroy it.

32. For, he supposeth continually, that the place of *this world* is his Kingdom, he will suffer no nother Image therein.

33. Now thereupon the Noble Image, falleth into the Cross and *Tribulation* into anguish and necessity, & here there belongeth strife to it, to fight for the Noble *victorious* Crown or Garland, of Gods Image.

34. And hence originally ariseth *Prayer*, so that the Image continually goeth forth out of the introduced Earthly substance or Being, and also out of the proud stately hellish abominations, with the *Prayer*; and continually Entereth into Gods *life* into his *Love*.

35. And thus the right Image continually killeth the Earthly Adam, and also the hellish pride and state of the Devil, and must alwaies stand as a *Champion*.

36. And it is most necessary of all for it, that it should insinuate it self into *Patience*, and Cast it self under the Cross, and continually Spring or flow up into the Love.

37. For, that is its *Sword*; wherewith it slayeth the Devil, and driveth forth the Earthly substance, it hath *no other* sword. wherewith to defend it self, then the *Meek water* of the Eternal Life, and that, the proud stately fierce wrathful Spirit reliseth not; for it is his poyson, and he fleeth before it.

38. Now if we will rightly demonstrate the *Tree* of Christian Faith, then we say: Its Root, standeth in the Mystry of the *Hope*, its Sprouting standeth in the *Love*, and its Body in the * *Comprehension* of Faith.

39. That is, where the Image, through its earnest desiring, presseth into the love of God, and, comprehendeth or *assasseth* the Substantiality of God, that is, *Christs Body*; that is now the *Corpus* or Body, wherein the Tree, standeth, groweth, florisheth and bringeth forth fruits in *Patience*, which all belong in, to the Angelical world.

40. They are the Souls food, wherein it eateth and refresheth or quicken its fiery Life, so that it is transmuted or changed into the *Light* or Meekness.

41. And thus the Tree groweth in the Paradise of God, which the outward Man [†] *knoweth not*, and Reason apprehendeth it not.

Hh

42. But,



Free
Christian Faith
which
Or Reception
Seeds
The Desiring
Soul Body
with Hope
and Love

† Note the
Outward
MAN, nor
Reason, know-
eth not the Tree
of Faith.

*A man that
is sincerely
Religious
will not fix
his mind
upon any
earthly things*

42. But, to the Noble Image, it is very well to be known, *that* will then when the outward life breaketh, be manifest, and all its works follow after it in the *Mystery of Hope*, into which it hath sown.

43. Therefore should none, who will travail in the Path of Gods Pilgrimage, propose or purpose to himselfe, to have in this world, Good and frolick Dayes, with worldly honour, *but* Tribulation Scorn reproach and persecution, attend him every hour.

44. He is here onely in a *vale of Misery*, and must continually stand in *strife*, * *for the Devil goeth about as a Roaring-Lion*, he stirreth up all his children of Malice and wickedness against him.

* Note. Note.

45. He is accounted as a Fool, he is * *unknown* to his

Brethren, his Mothers house scorned and despoileth him.

46. He goeth away and *soweth* in Tribulation, and is anxious, but there is none that * apprehendeth it, or into whose heart it entereth, *every man* supposeth his Folly, plagueth him thus.

* Or taketh notice of it.

† Joh. 8. 23.

|| Psal. 126. 5.

47. Thus he remaineth hidden to the World, for † *he is* with his Noble Image *not of this world*, but born of God; || *He soweth in Tribulation and reapeth in Joy.*

48. But who shall expresse his Glory, which will be his *wages*? or who shall speak of the Crown or Garland of Victory which he *attaineth*?

* Sophia.

49. *Who* can expresse the Crown of the Virgin of Gods wisdom, which the Virgin of * Gods wisdom setteth upon him; *where* is there such a fair beauteous One? For it excelleth the Heaven.

50. O, Noble Image! Thou art indeed an Image of the Holy Trinity of God: in which God himself dwelleth! God setteth upon thee, his beautifulest Ornament; that thou shouldest Eternally *Exult* in Him.

51. * What is I pray, the substance of this World, seeing it breaketh or Corrupteth, and bringeth a Man *onely* into *anguish* Cares encumbrances and misery, and *besides* into Gods Anger, and breaketh or destroyeth his fair Image, and draweth a Vizard on to him.

52. * O, how great a shame and reproach will that Man have of it: when he shall thus appear at the *Judgment Day* of God, in a beastial Image: besides that which followeth hereafter, that he shall *abide* eternally therein.

53. Then Lamentation beginneth, there *will be* *sighing* *wailing* and *howling* for the Lost Earnest Penny and Talens, which cannot be reached or attained again *Eternally*.

54. There, shall the Image stand in Eternity before the Abominable Devils, and do *what* the Abominable Prince Lucifer will.

*Answer
to all vanity
and vainglory
of Spirit*

*Note you that
do wickedly
not onely wish-
out doubting,
but wish confi-
dent daring
presumption.*

The Eighth Chapter.

*In what manner, God forgiveth sinnes : and how
a Man becometh a Child of God.*

1.

MY beloved seeking and desirous Minde, thou that * *Hungerest*, * *Mat. 5. 6.*
and *Thirstest* after Gods Kingdom : Mark the Ground I pray
thee, what is shewed to thee.

2. It is not truly so easie a thing to become a child of God, as *Babel*
Teacheth, where Men bring Consciences into the **History**,
and so tickle and flatter them *Courte*like with Christs sufferings and
Death ; where Men teach forgiveness of sinnes *Historically*.

3. Like a worldly Judicatory, where ones faults are remitted him of
Grace, though he plainly *abide* wicked in his heart.

4. It is clean otherwise here : God will have no *dissembling* Hypo-
crites : he taketh not sinne from us in *such* a manner, in that we cleave
to the knowledge, and Comfort our selves with the suffering of Christ ;
and yet in the Conscience, *abide* in the Abominations.

5. It is said, * *Ye must be born a New, or else ye shall not see the* * *Joh. 3. 3. 5. 7.*
Kingdom of God.

6. He that will tickle himself with Christs suffering and Death, and
appropriate the same to himself, and yet with his willing will abide
unregenerated in the Adamical Man ; doth like one that comforteth
himself, that his Lord will bestow his Land upon him, *without* con-
sidering that he is *not* his Sonne, whereas he hath promised that he will
bestow it *onely* upon his Sonne : so it is also here.

7. Wilt thou possess the Land of thy Lord, and have it for thy pro-
per own, then thou *must* become his right and true Sonne,

* *For the Sonne of the Maid servant shall not inherit with the free :* * *Gen. 21. 10.*
the Sonne of the *History* is a stranger. *Gal. 4. 3.*

8. Thou must become born or generated of God in Christ, that thou
mayst be a **bodily Sonne** ; and then thou art Gods child, *of his body be-*
and an heir of the sufferings and death of *Christ*. *gotten or gene-*

9. And Christs Death is thy Death, his Resurrection out of the Grave *raised.*

is thy Resurrection, his Ascension into Heaven, is thy Ascension into Heaven; and his Eternal lifes Kingdom is thy Kingdom.

10. In that thou art his right true Sonne born of his flesh and bloud, so thou art * an heir of all his Goods; else thou canst not be Christs Child and Heir.

11. So long as the Earthly Kingdom sticketh to thee, in thy Image, so long thou art, the perished Adams Earthly Sonne; no flattering hypocrisie will help, give as many good words before God as thou wilt, yet thou art but a strange Child.

12. And Gods goods do not belong unto thee, so long, till thou comest with the lost sonne to the Father again; with a right true sorrow and repentance for thy lost Goods of inheritance.

13. Thou must go forth with thy willing-spirit out from the Earthly Life, and break or destroy the Earthly willing, which is woful to the Mind and willing-spirit to forsake the treasure it possessed, wherein the willing-spirit became generated; and must enter into Gods willing.

14. And there thou sowest thy Seed in Gods Kingdom; and art new born in God, as fruit, which groweth in Gods field: for thy willing receiveth Gods power, Christs Body, and the New Body in God, groweth to thee.

15. And then thou art Gods Childe, and Christs Goods belong to thee; and his Merits are thy merits, his Suffering Death and Resurrection, is all thine, thou art a Member of his Body, and his Spirit is thy Spirit, * He leadeth thee upon right Paths; and all that thou dost, thou dost to God.

16. Thou sowest in this world, and reapest in the Heaven of God, thou art Gods Work of Wonder, and openest in the Earthly Life, his Wonders; and drawest thy selfe with thy willing-spirit, into the Holy Mystery.

17. Mark this, ye Covetous, ye Proud, ye Envious, ye false Judges, ye wicked Malicious, which introduce your willing and desire, into Earthly Goods, into Money and Plenty, into pleasure and the voluptuousness of this Life, and esteem Money and Goods to be your Treasure, and set your desire therein, and yet for all that will be Gods Children.

18. Ye stand and dissemble before God, be shall forgive you your Sins, but ye abide with your Image in Adams Skin, in Adams Flesh, and so comfort your selves with the Sufferings of Christ, and are but dissemblers, ye are not Gods Children.

* Note.
The Earthly
Kingdom
sticketh no
longer to
Luke 15. 20.
A man
than he
desires it
But his
heart is
the Earthly
will to
broke off
from all
visible things

* Prov. 4. 11.

19. Ye must become born in God if ye would be his Children, else ye deceive your selves together with your Hypocrites or dissemblers who paint before you a Glistening Colour.

20. They Teach, and are ^{not known} of God, also ^{not sent} to Teach, they do it for their Belly and for worldly honours sake, and

are ^{the Great Whore} at *Babel*, who flatter God with their Lips, and with the heart and willing-spirit they serve the ^{Dragon} at Babel.

21. Beloved Blind, wilt thou be the Childe of God, then prepare thy selfe for assaults; and for Tribulation, it is no light and soft entrance into the Childs Life, especially, where Reason lyeth captive in the Earthly Kingdom.

22. It must be broken, and the willing must go out from Reason; it must sow it selfe into Gods Kingdom in lowly obedience, as a Grain is sown in a field or soyl: it must in Reason make it selfe as it were dead and give it self up to God, and so the New fruit groweth in Gods Kingdom.

23. Thus *that Man* standeth in a Three-fold Life, and all belongeth to God.

24. The *Inward* fiery Essences of the first Principle, become incorporated with the New body in Christ, so that they flow up in Christs Flesh and Bloud out of Gods willing, and their Fire, is Gods Fire, out

of which the *Love meekness and humility burneth.*

25. Where the Holy Spirit goeth forth, and *helpeth him* to stand out the Bartel against the Earthly Reason, also against the perished corrupt Flesh, and the willing of the Devil: ^{his Task} of the earthly willing becometh lighter to him; but he must in this World, abide in the strife.

26. For, to the Earthly Life, belongeth *sustenance*; that he must seek, and yet ought not to hang his willing and heart thereupon.

27. It must Trust God, and his earthly Reason passeth alwaies into *doubting*, it will faile him, it will needs alwaies see God, and yet cannot, for God dwelleth ^{not} in the Earthly Kingdom, but in himself.

28. Thus must Reason, being it cannot see God be *compelled* into Hope,

29. There

^{Mat. 7. 23. 23.}
^{† Jer. 14. 14.}

^{23. 21. & 27.}

^{25.}

^{Rev. 17. 1.}

^{† Rev. 12. 3.}

Reason must be dead in the Christian Life

Gods Fire burneth in Love & meekness and Humility

Devils Fire burneth in Pride, Envy, Torment and Disquietness

For then it has an earthly image

29. There then *Doubting* runneth Counter against *Faith* or *Believing*, and would destroy the *Hope*, and therefore must the Earnest willing with the right true Image strive and fight against the Earthly Reason: *there is woe* and it often goeth sadly.

30. Especially, if Reason looketh after the *Course* of this World, and so its willing-spirit, as it were foolish hath *respect* towards the Course of this world: There it is said, *be sober, watch fast and pray*; that is, that ye may *Tame* the Earthly Reason, and make it as it were dead; that Gods spirit may find place in you.

31. If that appeareth, *that soon* overcometh the Earthly Reason, and the willing in the anguish discovereth it selfe with its love and sweetness, where then alwaies one fair little Branch or other becometh generated out of the *Tree of Faith*.

* Rom. 8. 28.

32. And * *all tribulation and assaults or Temptations serve for the best to the Children of God*: for as often as God hangeth hovering over them, so that they become introduced into anguish and Tribulation.

then they alwaies *stand in the Birth*

of a New little branch out of the *Tree of Faith*.

33. When, the spirit of God appeareth again, then he alwaies bringeth up a *new sprout*, at which the Noble Image very highly rejoyceth it selfe.

34. And now it is but to stand out the *first earnest*

Brunt, that the Earthly Tree may be overcome, and the Noble Grain be sown in Gods field, that * Man may learn to know the Earthly Man.

35. For, when the willing receiveth Gods light, then the † Looking-Glass seeth it self in it self, † one *Essence* seeth the other in the Light, and so the whole Man findeth himself in himself, and *knoweth what he is*;

which in the Earthly Reason, he * cannot know.

36. Also none should Think, that the Tree of Christian Faith may be seen or known in the Kingdom of this world, *outward Reason* knoweth it Not.

37. And though the fair Tree, standeth very clearly in the inward Man, yet the outward earthly Reason *doubteth* for all that: for the spirit of God * is as *foolishness to it*; for it cannot apprehend it.

* 1 Cor. 2. 14.

38. And though it be so, that often the *holy spirit* openeth it self in the outward Looking-Glass, so that the outward life highly rejoyceth therein:

* The right true Man

* Or Similitude.

† Outgoing substantial power and understanding.

* Note.

therein : and for great Joy becometh **Trembling** : and *thinketh* now I have attained the worthy precious Guest, now I will believe it, yet there is no *perfect steadiness* therein.

39. For, the Spirit of God doth not *stay* continually in the Earthly fourcive quality : it will have a pure vessel, and if it departeth into its Principle, viz: into the right Image, then the outward Life becometh weak and *fainting*.

40. Therefore must the Noble Image alwaies be in strife and fight against the *outward*-Reason-life ; and the more it striveth and fighteth, the *greater* groweth the fair Tree, for it worketh or co-worketh with God.

41. For, as an Earthly Tree, groweth in winde, Rain, Cold and Heat, so also the **Tree of Gods Image**, groweth *under* the Crofs and tribulation and anguish and pain in scorn and reproach, and sprouteth up into Gods Kingdom, and *bring* * Luke. 3. 15. *eth forth fruit in Patience.*

42. Now seeing we know this, we should labour *therein*, and let no feare or terrour keepe us back, for we shall well *reap* and enjoy it **Eternally** ; *what* we have here sown in anguish and weariness, *that* will comfort us Eternally. **A M E N.**

Written by the Author Anno 1620. in the Moneth of *May*.

The End.

These whole Three parts translated into English, in six weeks and four dayes, Ending *September 1657.*

THE
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Of the Becoming Man or *Incarnation* of Jesus
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Virgin Mary, what she *was* from Her original,
and what kind of Mother she *came to be*, in the
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and how the Eternal Word *is*
become Man.

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ing 75. Verses.

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The End

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4. The 40. Questions of the Soul.
5. The Incarnation of Jesus Christ,
8. Of the *Last Times*, or 1000 years Sabbath, being the 4. & 5. of his Epistles.
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Incarnation.*


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